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"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE PREFACE TO JEAN PAUL'S LEVANA OR TREATISE ON EDUCATION. NO. I.

Noverre required for a good Ballet-master nothing additional to a knowledge of dancing, except Geometry, Poetry, Music, Painting and Anatomy. To write upon Education, on the contrary, means to write upon almost everything at once, since Education has to guard and guide the unfoldings of a whole, though smaller world in the small one (a microcosm of a microcosm). All faculties, wherewith nations labor or shine, had been once germs under the hand of the Teacher. One might go still farther, till every century, every people, at last every boy and girl would require a peculiar system of Education, primer, governess, &c.

If, accordingly, upon a subject like this, only *acta sanctorum*, properly *sanctificandorum* (acts, less of saints than of saints elect) can be written—nor are those of the pedagogues any more than of Bolland yet in their last month—and if a Folio is nothing but a Fragment: then for this very reason, there cannot be upon so inexhaustible a subject a book too much, seldom one behind the best, excepting the worst; and in a case, where only fragments are possible, it takes all possible ones to make out the whole.

The author conceives this to be an excuse as well for his boldness as for his poverty; for these two, as in the State, are apt to be neighbors. He has not read everything which has been written about Education, but only here and there something. Rousseau's Emile he mentions first and last. No previous work is to be compared with his; the succeeding copyists and imitators appear too much like him. Not Rousseau's individual Rules, of which many may be wrong without harming the whole, but the *spirit of Education* which runs through and inspires the work, this it was that shook and purified in Europe all school-houses even down to the nursery. In no work on Education had Ideal and Observation ever before so richly and beautifully blended as in his; he became a man, then easily a child, and so rescued and interpreted the child's nature. Basedon was his spiritual publisher and translator in Germany—that land of Pedago-gopædias (education of children to be educators) and of love for children—and Pestalozzi is now the strengthening Rousseau of the people.

Single Rules without the spirit of Education are a Dictionary without Grammar; not only can no mere book of Rules exhaust and particularize the infinity of individuals and relations, but such a book, even supposing it were a finished and finishing work, would after all be like a doctrine of medicine, which only strove against the individual symptoms of a malady, and prescribed, for example as a preventive of fainting-fits something weakening to counteract ear-humming and eye-sparklings, against paleness and coldness of face something strengthening, and something purgative against a sick stomach. But this is of no use! Unlike the ordinary educator, sprinkle, not the single *twigs*, but the *root*, which will itself water and unfold them. Wisdom, morality are no ant-hill of separate, contributing activities, but organic parents of the spiritual world that follows, which need merely awakening nourishment. We merely reverse the ignorance of these savages, who have sowed gunpowder instead of *making* it, when we undertake to form by a process of *composition* something which can only be *developed*.

But although the spirit of Education—in all the parts implying the whole—is nothing but an effort to make the ideal man, which lies wrapped up in every child, free through one already freed; and although in the application of the godlike to the childlike, it must despise single abilities, temporary, individual or immediate objects; still, however, it must in order to appear at all, embody itself in the most precise applications.

Here the author differs—but to his prejudice as a philosopher—from the modern transcendental chairmen of the Boards of Education, who write thereupon with such round chalk, that one can find in the broad strokes every thing which one previously brings with him, who deliver a complete Educational Brownism in the two words: 1. strengthen, 2. weaken; although the Brownian Smith said actually only one word; strengthen. Dr. Tamponet asserted, that he would detect heresies in the Lord's prayer as soon as he was desired; the present age, universally knows how to find a Lord's prayer in every heresy. The gain, of course, to be derived from such philosophical *indifferentiating* (levelling) by a mother who has a given child to develope, is inconsiderable, although the like high sounding and well-sounding compilations always by their jingling and stealing bear witness of contrivance; hence Gall assigned this faculty very justly a place between time and the organ of thievery.

But, to be sure, such language as this does not at all belong to a preface; besides it is forbidden to the work itself by the object thereof, which entitles this in its form to be looked upon as my most serious work, in which only very occasionally a short comic posterpt was to be inserted.

Let the reader take it mildly, if he finds somewhat which has been printed before, here in reprint; the printed part is indispensable as binding and bark to the unprinted; only the bark must not take up the whole garden instead of merely binding the trees. However there are two still better excuses. Familiar rules of education gain a newness, when new experience versifies them over again; now the author was in a situation to make this experience thrice upon stranger-children of every age and talent; and at present he enjoys in his own the pedagogical jus trium liberorum the (three-children-privilege;) and every foreign experience in this book has previously been his own. Secondly, now-a-days the printer's ink, like sympathetic ink so suddenly grows pale—as suddenly as it grew visible—that it is well in the newest books to repeat old thoughts, because the old works in which they lie, are not read; of many truths, as of foreign master-pieces, new translations must be given every fifty years. Yes, I wish, even old German models might be from time to time translated into modern German and consequently into the circulating libraries.

C. T. B.

EDUCATION—BRITISH AND FOREIGN SCHOOL SOCIETY.

The anniversary of the British and Foreign School Society, held within the week, naturally directs our attention to the state of national popular education, and calls upon us to discuss some questions of importance in connection with it.

First, we have to say a few words on the merits of the British and Foreign School Society itself, and its claims on public confidence, as a means of extending the blessing of education.

The British and Foreign School Society *professes* to be anti-sectarian. In this it has our hearty approbation. We approve of the anti-sectarian principle, as being the best of itself, for we hold it to be for the improvement and advantage of all, that they should mix freely amongst those who may, in part, be brought up on different principles; and so long as great differences of opinion continue to exist, we can conceive of nothing but arrogance, bigotry, and mutual bad feeling, as the effects of keeping the members of each sect separate from the members of all others; nor do we see reason for entertaining the smallest doubt of its being possible for each religious body to provide effectually for the religious instruction of its own members. But even if we did not think it the best method, and were compelled to admit fears of its leaving the work of education imperfect, we should still contend for it, as the only possible means by which a really universal education can be communicated in a country divided as ours is, in respect to religious opinion. Sectarian efforts soon come to be regarded as hostile by the other sects. They excite opposition, provoke quarrels, and mingle a large amount of evil with any good they may effect; whilst they never can properly take in the whole field of society. We must greatly disapprove of sectarian attempts to obtain religious influence over the minds of members of other denominations, through the agency of education.—We do not mean to disapprove of attempts to convey what we deem useful and sufficient religious instruction; unaccompanied with denunciations, to those who are otherwise neglected; but of the too common practice of inducing parents, who have opinions to which they are conscientiously attached, to entrust their children to us, in order to secure a degree of education which they feel to be important, and then employing the influence which the position of teacher gives, to change the religious feelings,—such conduct we must condemn, as morally wrong, and as calculated to keep up a warfare of sects, which is most pernicious to society. Warmly then we approve of the anti-sectarian principle, which is the fundamental principle of the British and Foreign School Society. We wish much that it were in our power to say that we consider that society as acting up to its principle, and thus deserving the unreserved confidence of the truly moral—but the truth must be spoken.

The Society has from the first adopted the plan of the use of the scriptures in its Schools, as a means of religious instruction which ought to be deemed common, and as being independent of sectarian distinction. And if we had nothing more to object to than the use of the Bible in the schools, we should not complain of any inconsistency between the principles and practice of Society, nor should we have any hesitation as to its claims to support. With all its uncertain professions, it aims at being considered as an *orthodox* society. The Unitarian may be quite content that the Bible should be employed in teaching, but he cannot be content that it should be uniformly accompanied with what he deems false directions as to the sense which must be given to it; he cannot be content that the profession of his principles should be an obstacle even to admission to training as a master in the normal school, and should be a bar to obtaining a recommendation as a master to any school connected with the Society, although not the school of a sect or congregation, but a town or district school. This is essentially unjust, and is clearly a violation of an admitted principle. Schools belonging to particular congregations will often obtain masters from the Society, and may not unnaturally desire such as are in connection with their own body; but the schools on the principle of the Society—those which are to be accounted its own schools—are open to all sects, and profess, while teaching the Bible, not to interfere with sectarian characteristics. To any of these schools a well-qualified teacher ought to be equally eligible, whatever may be his own religious opinions, on the understanding that he will do nothing, as a master, to recommend his own form of religion to his scholars; and admission to the teachers' department in the normal school ought to be open with equal freedom to all sects. Until this is so, we do not say merely that the Society does not come up to the rule of true liberality, but that it does not carry out its own principles, and keep faith with its members. In some places we know of British schools which appear to be conducted in a spirit of fairness, and which consequently, are working great good; and, on the whole, we sincerely believe that the best thing the friends of liberal education can do is to support schools on this plan, exerting themselves to take care that there is practically no departure from the avowed principle; but we must, notwithstanding, complain, that in some places British schools are conducted with illiberality, and gross violation of the fundamental non-sectarian principle, and we much fear that the normal school which most exactly represents the intentions and feelings of the committee, is one of the most objectionable.

The mode in which distinguished persons defend and praise the Society at its public meetings shows how greatly its principle is misunderstood, and practically violated. The Bishop of NORWICH, whom we would always name with respect for his kindness of heart and liberality of feeling, united with sincerity in his attachment to the doctrines and forms of his own church, appealing to *what is taught in the Society's schools*, as a proof that they could not be charged with irreligion, thus describes it: "that there is one Saviour, on whose merits alone we trust—that we are justified by faith—that we are sanctified by the Holy Spirit." We do not doubt the Bishop being well informed as to what is taught in the Schools of the Society, but we are obliged to observe, that this is not scripture, but a portion of the creed of a certain number of sects, the matters spoken of being viewed in a different light by others, who also appeal to the authority of the Bible, but interpret it differently. Here then the Society is convicted, on the confession of one of those who undertakes to support it, of rank sectarianism. But the Bishop goes on to justify the plan of admitting JEWS, INFIDELS, and UNITARIANS. How strange it is, let us observe in passing, that even this *comparatively-speaking* liberal Bishop should think it decent to join these three classes together, even in answering an objection, without some remark on the injustice of such a proceeding. He *knows* Unitarians to be believers in the Christian religion, and to take their views of it from the scriptures, according to what they regard as their true sense; and yet because they find themselves obliged to reject what others receive, he, as a Christian minister consents to class them with *Jews* and *Infidels*, who are entirely opposed to Christianity. This is a melancholy proof of the power of prevailing prejudice and the injustice to which it leads.—But how does the Bishop defend the Society for its reception of Unitarians into its Schools? He says, "Will the Unitarians be more shocked at the doctrine of the divinity of our Saviour, by seeing, in the lessons of your Society, how beautifully the human and divine character is intermingled together?" Now, if he means by the lessons of the Society, those taken from Scripture and comprised in its words, the Unitarian is probably familiar with these before he goes to the school. They are the same which, *as a Unitarian*, he would be taught elsewhere, and are not, therefore, likely to exert any peculiar power over his opinions. The Bishop must mean something more which is added to Scripture in the religious instructions of the Society, and anything of this kind is a direct violation of the principle on which the Society is founded, and an act of injustice towards any of its supporters who may be confiding in that principle. Thinking as we do of the value, in reference especially to our state of society, of the nonsectarian principle, we would urge the importance of taking every opportunity of maintaining and recommending it. We hope those who are connected with British schools will exert themselves to secure their faithful action on their avowed plan, and we think that in most situations those who may be able to contribute to the establishment of new schools, would do wisely to make them British schools; but using the utmost precaution to guard against partial and sectarian proceedings. [London Inquirer.

A few short years and all will have vanished as a dream, which busy mortals are in quest of here below. But not so the wishes, the efforts, and the prayers of a religious being, seeking to do the will, and to attain the peace of God. These are immortal. Even here, they will produce fruit and foliage; but they shall forever flourish in the courts of heaven, fed by the streams of "that river which makes glad the city of God." [Bishop Jebb.

THE CAB MAN.

We hope our readers have not forgotten Juniper Hedgehog. We gave last week part of his letter to Elihu Burritt, blacksmith. We have now another, written to John Robinson, private of the 91st Foot, India.

Juniper was not sure where the letter would find John, but wherever he was, he was certain he would be upon a bed of laurels; though the Cab man thinks a bed of honest goose feathers the more comfortable lying. Juniper does not make light of what his friend had done and suffered; he thinks it terrible work; that a man must needs have a bold heart to go through it; that John Robinson has earned his share of glory [though what the share of a full private is, he cannot say] and got his belly full of it for life.

Juniper is a down right peace man. He don't like the sport of sticking cold iron into the bowels of a screeching man, and then knocking in his skull as though it was no more than a pumpkin. When guns are firing, and the blood is up, a private thinks nothing of such work, going at it as though he were an engine of brass, made to shoot and stab. But to think of it when it is *over*, is not pleasant. The field of glory must go nigh to make a man heart-sick; must make him a little out of sorts with himself; 'tis so different a field to a field of cut corn. "For my part, John," says Juniper, "I would much sooner cultivate turnips than laurels. A turnip's a nice thing for men and cattle, and so easily grown. Now, laurel—even a sprig of it, must be raised in the devil's hot house, and be manured with human blood. Still, according to some folks, there is some human blood that Providence thinks no more of than ditch-water."

Juniper Hedgehog, Cab man, then tells John Robinson, Private, of the pretty hurrah they had in England about putting down the Sikhs, and the demand there has been for religion in this matter; how a score of pious people—all hot from their Bibles—begged to be authorized by Her Majesty to return thanks (why could they not do it in private?) for the slaughter to "Him who is the God of battles." This puzzles Juniper. He don't understand it. The God of Love—the God of Mercy—the God of Goodness—is all plain to his understanding; but the God of Fire—the God of Blood—the God of every horror committed upon every man, woman and child in the madness of fight—he cannot comprehend. Juniper, looking at a field of clover, could thankfully say, "the field of God;" but the words stick in his throat when he thinks of a field of glory; a field soaked with blood,—a field with thousands of dead and dying creatures upon it, sent into the world by God. Yet he consoles himself—"I am only an ignorant Cab man."

Having thus unburdened himself, Juniper Hedgehog thus proceeds in his letter to his kinsman in India.

"Nevertheless, John Robinson, we *have* returned thanks that all of you, with your muskets and shells, and your bayonets and cannon, have killed thousands of the Sikhs. To be sure, they struck the first blow—that I can't deny. For all that, I do think that in the prayer that was made by the Archbishop, we did crow over 'em a little too much. For my part, I should have liked it better if the prayer had said something, regretting like, the causes of the dreadful slaughter. Whereas, it accounted no more of the Sikhs—poor things!—is it their fault if they're not believers in Scripture?—than if they'd been so many mad dogs, knocked on the head, for peace and safety.

It was quite a holiday in our parish; and I do assure you many of the people looked as they went to and from the church, quite as proud as if they'd handled sword and musket on their own account, and were returning thanks for their own courage. There was Snaps, the shoemaker and churchwarden. He had, I know, all the battle at his finger's ends,—and looked as if he felt himself quite a soldier all the service. And his wife had a bran-new gown for the ceremony, and his daughters new bonnets. Indeed, I could run over fifty people who went to church that day, as if they were going to parade; and after they'd heard the Archbishop's prayer, they looked about 'em quite proud and satisfied, as much as to say—"See what we can do in the defence of our country!" For myself (but then I'm only a cab man) I must say it—I did feel it a melancholy business. I couldn't, do all I could, get the horrors of the battle out of my head. When the organ began to play, I only thought of the roaring of the guns and the groans of the dying. There was one part in the printed account of the fight that I could *not* forget. It was this:—

"This battle had begun at six, and was over at eleven o'clock; the hand-to-hand combat commenced at nine, and lasted scarcely two hours. *The river was full of sinking men.* For two hours volley after volley *was poured in upon the human mass*—the stream being *literally red with blood and covered with the bodies of the slain.* At last the musket ammunition becoming exhausted, the infantry fell to rear; the horse artillery plying grape, till not a man was visible within range. NO COMPASSION WAS FELT, OR MERCY SHOWN."

Yes, John: "no compassion was felt, or mercy shown!" And we, as Christians, were called upon to give thanks for it!

Well, our clergyman—he's a kind, good creature as ever prayed in a pulpit—he preached upon the text, (I've no doubt he'd some meaning in it,) "*But I say unto you, love your enemies.*" A beautiful discourse he made; though I do assure you, a good many of the people, all tucked out in their best feathers (quite a church review, I can tell you) in compliment to your guns and bayonets, did look a little glum as the good gentleman went on; for all the world as if they thought such a discourse wasn't for *that* day—any how. Nevertheless, he preached as he always does, real, every-day religion—religion to be worn like an every-day coat in the working-day world, and not the religion that's put on to come to church in. He worked the text in all manner of beautiful ways. It did sound cold to be sure, after we'd been thanking God for helping us to slaughter thousands of barbarians—thanking God in the words of an archbishop—to hear the words of Him who tells us to "love our enemies,"—and *not* to kill 'em. "No compassion was felt, or mercy shown," says the account of the battle. "Love your enemies," says Christ.

"Yes, all that's very well," said Collops, the butcher, to whom I was talking after this fashion—Collops had mounted an entire new suit for the Thanksgiving—"that's all very well, Mister Hedgehog, but it won't do; such things are not to be taken in a straightfor'ard sense. Christianity is a beautiful thing, not a doubt on it, but to be a Christian every day in the week, I must shut up my shop. It was never intended. It's quite enough if a man attends his church and is an earnest Christian once in seven days." And there's a good many folks like Collops in our parish; and I'm afeared in every other parish too.

However, John, I hope it's our last thanksgiving for gunpowder. Let us only keep peace for an odd ten or fifteen years more, and you may bid goodbye to war for good. The young lads of our time will be brought up in a better school than their poor fathers, and wont have the same relish for blood. They won't cackle about glory like their parent ganders—it's the young uns that I put my hope upon; for its no easy matter—in fact it's not to be done—to send middle-aged and old men to school again to unlearn all the stupidity and trumpery of all their lives. And so, John, I do hope you'll be pleased to hear that there's quite a stir among us just now—get the *Quarterly Review* if there's a circulating library at Lahore—quite a stir about educating the private soldier. They're going to make him quite a moral, scientific gentleman. They're going to have libraries for him, though they say nothing about taking away the halberds. And whether the soldier is still to have the cat-o'-nine tails or no, I can't tell; but certainly they do say he's to have books.

Your affectionate friend,
JUNIPER HEDGEHOG."
[True American.

"REV. BAPTIST MINISTER, CÆSAR."

A good colored man has fallen in Israel. Departed this life, on the 21th of Nov. last, in the city of Montgomery, Ala., after lingering a few months, apparently with old age, the Rev. Baptist Minister, Cæsar, in the 76th year of his age. Cæsar was a native of Virginia, a servant, and emigrated to Alabama with his master, Mr. John Blackwell, in the early settling of the country. Cæsar being a good servant, and a zealous and good preacher of the gospel of Christ, his master gave him considerable liberty, and time to go and discharge his duty as a minister, until his master died.

Then, on the 15th day of December, 1828, the Alabama Baptist Association purchased Cæsar, and gave him liberty to visit all the churches in its bounds, and preach the everlasting gospel for the benefit of the colored population of the country. The writer can truly say that his labors have been much blest.

His moral and religious character was above suspicion and reproach. On true and fervent piety he had built its whole structure, and exemplified in his life all its ennobling principles. In his early days, he prepared for himself a building of God, eternal in the heavens, and enlisted under the banner of King Emanuel, the captain of our salvation. It was this consoling reflection that caused him triumphantly to enter the dark valley of the shadow of death, with a composure peculiar to the saint of God, who feels that his covenant friend is near.

In the Alabama Association, the loss of the deceased will be greatly felt, especially by the colored population in the vicinity of Elim, Antioch, and Montgomery churches, where the most of his last labors were spent, and large numbers of colored members baptized by his hands. But the days of his usefulness are past, and he has been gathered to the family tomb. No more will he be seen in tears, earnestly exhorting the old, the middle-aged and the young to deeds of holiness. He has finished his mortal career, performed his pilgrimage on earth, and nothing of him now remains but the memory of his virtues. [Christian Index.

Was this man a slave, "a chattel personal?" It seems evident that he was called of God to preach the gospel to the poor. He was an ambassador of the Lord Jesus, commissioned from the court of heaven to bear the tidings of salvation to dying men. But when he arose to declare the message of his Master, you might hear the clanking of his chain. What would the world say, if England should enslave the American minister at the Court of St. James, even if he were allowed "considerable liberty," and permitted to visit all the places "in its bounds!" Men would be unable to find words expressive of their indignation at the outrage. Is it a less grievous thing to make a slave of Christ's minister? How must He look upon such an indignity.

In this instance, Christ's minister is not merely made a slave, but his professed brethren do the deed. Paul was a bondman in pagan Rome. Suppose the Christian church in that city had purchased and held the apostle for a slave, how would the heathen Romans have regarded Christianity, when they had learned that the Apostolic preacher was the slave of his Christian brethren, and that they had forged the fetters that he wore? The judgment day only can reveal the fearful influence upon an ungodly world of such grievous inconsistency in those who profess the Christian name. What daring impiety to hold a man in slavery of whom Christ said, "If the Son shall make you free, ye shall be free indeed!" And how unparalled is this enormity when it is committed by churches and ecclesiastical bodies! A slave commissioned and sent forth to preach the free salvation of Christ by an association of "Christians." Horrible!

O that the Lord would speedily open this field to missionary laborers who would earnestly preach repentance to the master and liberty to the slave! It is a melancholy truth that, while a faithful servant of the Lord is declaring the whole gospel to native chiefs among the slave factories of Africa, with successful results, such a course among our neighbors and kindred at the South would doom the preacher to an ignominious death. [Missionary Union.

ASSOCIATIONS.

BY DR. CHANNING.

"We insist on these remarks, because not a few associations seem to us exceedingly exceptionable, on account of their tendency to fetter men, to repress energy, to injure the free action of individuals and society, and because its tendency lurks, and is to be guarded against, even in good institutions. On this point we cannot but enlarge; for we deem it of the highest importance.

Associations often injure free action by a very plain and obvious operation. They accumulate power in a few hands, and this takes place just in proportion to the surface over which they spread. In a large institution, a few men rule a few do every thing; and, if the institution happens to be directed to objects about which conflict and controversy exist, a few are able to excite in the mass strong and bitter passions, and by these to obtain an immense ascendency.—Through such an association, widely spread, yet closely connected by party feeling, a few leaders can send their voices and spirit far and wide, and, where great funds are accumulated, can league a host of instruments, and by menace and appeals to interest can silence opposition. Accordingly, we fear that in this country, an influence is growing up, through widely spread societies, altogether at war with the spirit of our institutions, and which, unless jealously watched, will gradually but surely encroach on freedom of thought, of speech, and of the press. It is very striking to observe, how, by such combinations, the very means of encouraging a free action of men's minds may be turned against it. We all esteem the press as the safeguard of our liberties, as the power which is to quicken intellect by giving to all minds an opportunity to act on all. Now, by means of Tract societies, spread over a whole community, and acting under a central body, a few individuals, perhaps not more than twenty, may determine the chief reading for a great part of the children of the community, and for a majority of the adults, and may deluge our country with worthless sectarian writings, fitted only to pervert its taste, degrade its intellect, and madden it with intolerance.—Let associations devoted to any objects which excite the passions, be everywhere spread and leagued together for mutual support, and nothing is easier than to establish a control over newspapers. We are persuaded, that, by an artful multiplication of societies, devoted apparently to different objects, but all swayed by the same leaders, and all intended to bear against a hated party, as cruel a persecution may be carried on in a free country as in a despotism. Public opinion may be so combined, and inflamed, and brought to bear on odious individuals or opinions, that it will be as perilous to think and speak with manly freedom, as if an inquisition were open before us. It is now discovered, that the way to rule in this country is by an array of numbers, which a prudent man will not like to face. Of consequence, all associations aiming or tending to establish sway by numbers, ought to be opposed. They create tyrants as effectually as standing armies. Let them be withstood from the beginning. No matter whether the opinions which they intend to put down be true or false. Let no opinion be put down by such means. Let no error be suppressed by an instrument, which will be equally powerful against truth, and which must subvert that freedom of thought on which all truth depends. Let the best end fail if it cannot be accomplished by right and just means. For example, we would have criminals punished, but punished in the proper way, and by a proper authority. It were better that they should escape, than be imprisoned or executed by any man who may think fit to assume the office; for sure we are, that, by this summary justice, the innocent would suffer more that the guilty; and, on the same principle, we cannot consent that what we deem error should be crushed by the joint cries and denunciations of vast societies directed by the tyranny of a few; for truth has more to dread from such weapons than falsehood, and we know no truth against which they may not be successfully turned. In this country, few things are more to be dreaded, than organizations or institutions by which public opinion may be brought to bear tyrannically against individuals or sects. From the nature of things, public opinion is often unjust; but, when it is not embodied and fixed by pledged societies, it easily relents, it may receive new impulses, it is open to influences from the injured. On the contrary, when shackled and stimulated by vast associations, it is in danger of becoming a steady, unrelenting tyrant, brow-beating the timid, proscribing the resolute, silencing free speech, and virtually denying the dearest religious and civil rights. We say not that all great associations *must* be thus abused. We know that some are useful. We know, too, that there are cases, in which it is important that public opinion should be condensed, or act in a mass. We, feel, however, that the danger of great associations is increased by the very fact, that they are sometimes useful. They are perilous instruments. They ought to be suspected. They are a kind of irregular government created within our constitutional government. Let them be watched closely. As soon as we find them resolved or disposed to bear down a respectable man or set of men, or to force on the community measures about which wise and good men differ, let us feel that a dangerous engine is at work among us, and oppose to it our steady and stern disapprobation.

We have spoken of the tendency of great institutions to accumulate power in a few hands.—These few they make more active; but they tend to produce dependence; and to destroy self originated action in the vast multitudes who compose them. Few comprehend the extent of this evil. Individual action is the highest good. What we want is, that men should do right more and more from their own minds, and less and less from imitation, from a foreign impulse, from sympathy with a crowd. This is the kind of action which we recommend. Would you do good according to the Gospel? Do it secretly, silently; so silently, that the left hand will not know what the right hand doeth. This precept does not favor the clamorous and far-published efforts of a leagued multitude. We mean not to sever men from others in well-doing, for we have said, there are many good objects which can only be accomplished by numbers. But, generally speaking, we can do most good by individual action, and our own virtue is incomparably more improved by it. It is vastly better, for example, that we should give our own money with our own hands, from our own judgment, and through personal interest in the distresses of others, than that we should send it by a substitute.—Second-hand charity is not as good to the giver or receiver as immediate. There are, indeed, urgent cases where we cannot act immediately, or cannot alone do the good required. There let us join with others; but where we can do good secretly, and separately, or only with some dear friend, we shall most certainly put forth in this way more of intellect and heart, more of sympathy and strenuous purpose, and shall awaken more of virtuous sensibility in those whom we relieve, than if we were to be parts of a multitude in accomplishing the same end.—Individual action is the great point to be secured. That man alone understands the true use of society, who learns from it to act more and more from his own deliberate conviction, to think more for himself, to be less swayed by numbers, to rely more on his own powers. One good action, springing from our own minds, performed from a principle within, performed without the excitement of an urging and approving voice from abroad, is worth more than hundreds which grow from mechanical imitation, or from the heat and impulse which numbers give us. In truth, all great actions are solitary ones. All the great works of genius come from deep, lonely thought. The writings which have quickened, electrified, regenerated the human mind, did not spring from associations. That is most valuable which is individual; which is marked by what is peculiar and characteristic in him who accomplishes it. In truth, associations are chiefly useful by giving means and opportunities to gifted individuals to act out their own minds. A Missionary society achieves little good, except when it can send forth an individual who wants no teaching or training from the society, but who carries his commission and chief power in his own soul. We urge this, for we feel that we are all in danger of sacrificing our individuality and independence to our social connexion. We dread new social trammels.—They are too numerous already. From these views we learn, that there is cause to fear and to withstand great associations, as far as they interfere with, or restrain, individual action, personal independence, private judgment, free, self-originated effort. We do fear, from not a few associations which exist, that power is to be accumulated in the hands of a few, and a servile, tame, dependent spirit, to be generated in the many. Such is the danger of our times, and we are bound as Christians and freemen to withstand it."

Human applause is the great test of humility. Whenever we are praised by our fellow-mortals, a certain secret pulsation will tell us whether we are proud or humble. We may, indeed, and should, feel a complacency, in any favorable testimony of ourselves, which tends to the good of our fellow-creatures, or the glory of our God. But, whoever is blest with the grace of humility, when applauded, will retire into the depths of his heart, and bring the testimony to a severe examination. The proud man exults even at praises which he does not deserve; for it is his anxiety, rather how he shall appear in the eyes of men, than what may be his actual state in the apprehension of Almighty God. The humble spirit makes all praise the matter of deep interior scrutiny; . . . . correcting what is amiss, and recollecting that all decisions are to be brought at the last day, before the great tribunal, and there submitted to a correction and revision, which will doubtless, in many instances, fill the assembled universe with astonishment and awe. [Saint Gregory.

One reason why God hath scattered up and down several degrees of pleasure and pain, in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, is that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him, with whom there is fulness of joy, and at whose right hand are pleasures for evermore. [Locke.

When a man feels his need of God, and must seek his help in a time of necessity, when nothing else would do him any good, you would little think what an encouragement it is to go to a God that we know and are acquainted with. O! saith the heavenly Christian, I know both whither I go and to whom; I have gone this way many a time before now; it is the same God that I daily conversed with; it is the same way that was my daily walk; Gods knows me well enough and I have some knowledge of him. On the other side, what a horror and discouragement to the soul will it be when it is forced to fly to God in straights; to think, alas! I know not whither to go; I never went the way before; I have no acquaintance at the court of heaven; my soul knows not that God that I must speak to, and I fear He will not know my soul! But especially when we come to die, and must immediately appear before this God and expect to enter into his rest; then the difference will plainly appear; then what a joy will it be to think, I am going to the place that I daily conversed in; to the place from whence I tasted so frequent delights; to that God whom I have met in meditation so oft! My heart hath been at heaven before now, and tasted the sweetness that hath oft revived it; and (as Jonathan by his honey) if my eyes were so enlightened, and my mind refreshed, when I tasted but a little of that sweetness, what will it be when I shall feed on it freely? On the other side, what a terror must it be to think, I must die and go I know not whither; from a place where I am acquainted to a place I have no familiarity or knowledge! O! it is an unexpressible horror to a dying man to have strange thoughts of God and heaven. I am persuaded there is no cause so common, that makes death, *even to Godly men*, unwelcome, and uncomfortable. [Baxter.

PROFESSOR GODDARD OF RHODE ISLAND.

We have just read President Wayland's discourse on Professor Goddard, late of Brown University. In a species of writing, where there is usually so much striving for effect, it is refreshing to come across a discourse like this by Dr. Wayland—a simple, discriminating, affectionate and truthful account of his friend;—the picture of a diligent scholar, a chaste and instructive writer, a wise and useful citizen, an humble Christian, a faithful man, by one who to all this adds the quality of a powerful thinker. There were no striking events in Professor Goddard's life, nor any striking qualities in his mind. And yet the portraiture, because of its stillness and quiet, is one that we love to dwell upon as a sort of Sabbath amid the uneasy strugglings of men.

Prof. Goddard was born in 1794 and graduated at Brown University in 1812. He studied law about two years when he chose the profession of an editor, as his occupation for life, and took charge of the Rhode Island American.

"He had formed very just conceptions of the moral and social obligations devolving upon the conductor of a public press. He believed it to be the duty of an editor not merely to abstain from outraging the moral sentiment of a community; but, still more, by holding forth examples of pre-eminent virtue, and inculcating the principles of everlasting truth, to elevate the standard of public manners, and teach the wayward passions of men obedience to conscience and reverence for law. He believed, that by constantly presenting, to the eye of the public, images of beauty, the press might exert a powerful influence in forming and purifying the national taste. He thought it incumbent upon him, on all suitable occasions, to arouse the spirit of the State, to combine together good men of every name, in the promotion of every enterprise by which the ignorant might be enlightened, or the vicious reclaimed; by which vice might be deprived of its means of fascination, or virtue endowed with new elements of attractiveness; by which the intelligent and the wealthy might be excited to beneficence, and the poor and uncultivated be encouraged to self-dependence.

In conformity with these views, the press, under Mr. Goddard's superintendence, was ever conducted. The columns of his paper were always enriched with the choicest gems of English literature. His editorial writings were remarkable for the high spirit of individual and social morality, which breathed in every line, no less than for the pure, yet sparkling and epigrammatic English, in which every sentiment was clothed. Though he espoused with youthful ardor the political opinions he ever afterwards professed, yet, as I have been informed, he never in a single instance forfeited the personal respect of his warmest opponents. To every judicious effort to promote the welfare of his fellow citizens, he gave his willing and earnest support; and some of our most valuable public charities owe their origin to the editorial labors of this portion of his life."

In 1825 he was appointed a Professor in Brown University and continued there till 1842, when, in consequence of ill health, he resigned his place.

"In the enjoyment of rather more than his usual measure of health, he sat down at his dinner table, on Monday, the 16th of February last. Very soon he arose in the agony produced by strangulation; and, in a few moments, surrounded by his family, who were incapable of rendering him any assistance, he expired. On the 2d day of the preceding January he had completed his fifty-second year."

We subjoin portions of President Wayland's sketch of his character.

"If I have correctly estimated the character of Mr. Goddard, its most remarkable feature was delicate and discriminating sensibility. I have already remarked that he possessed neither taste for the mathematics nor aptitude for tracing the relations which they discover. This observation might with truth be more widely extended. He had no fondness for abstruse reasoning of any kind; and I presume rarely followed the successive steps of an intricate metaphysical argument to its conclusion. But it was equally true, that by a sort of instinctive sensibility, he seemed to arrive at precisely the same result which minds differently endowed apprehended only by the slower process of ratiocination. His critical perceptions were more exquisitely delicate than those of any man whom I have ever known. His friends never ceased to admire his unsurpassed power of discerning the most microscopic want of adjustment between a thought and the language in which it was clothed. He saw intuitively the precise form which an idea should assume, in any portion of a discourse, and the very tinge and junction of words which would most clearly and happily develop it. He frequently could not give the reason for his choice of an expression, and he might sometimes ask the reason of others; but the reason always existed, and bore testimony to the accuracy of his judgment."

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"But it was not in the department of literature alone, that this delicate and discriminating sensibility predominated. The same peculiarity might be observed in Mr. Goddard's studies, when they partook of a severer character. He was, as I have said, a diligent and profound thinker upon all subjects of religion, morals, general politics, and human civilization. But even here, he appeared to arrive at the result in which he rested, rather by a moral intuition than by any process of reasoning. His spiritual discernment seemed to indicate to him what the law should be, and, upon investigation, he found his opinions confirmed by the highest authorities. Hence, in his reading, he rather sought for the truths which our great teachers have discovered, than for the processes by which their discoveries have been effected. To theological controversy he paid but little attention; but of sermons, or other religious writings, which lay bare the human heart, or reveal to us the precepts of duty, or present the scriptural motives for well doing, he was a diligent and earnest student. Of the various theories of social order, he knew but little, and he cared even less. Let a case, however, be presented, which involved the essential principles either of individual or social right, and he would seize upon it in an instant; and it would not be long before he had formed a definite and earnest opinion in respect to it. He might not be able to give a logical reason for his opinion; but the opinion would be, with singular certainty, correct, and he would so present it to the public as to leave an impression which no argument could readily efface."

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"It might seem the result of a studied reserve, were I, in this connexion, to make no reference to the writings of Professor Goddard, during the political agitations of this State, a few years since. It is well known, that as soon as any serious danger to our institutions was apprehended, he stood forth the unwavering advocate of justice and truth, of liberty and law. His essays for the daily press, during this period alone, would fill a moderately sized volume. Day after day, he explained to his fellow citizens the principles of rational liberty; the laid bare, with a masterly hand, the distinction between liberty and licentiousness; and when at last the crisis arrived—with an eloquence that fired the soul of every true hearted man, he urged us all to unite in defence of that heritage of civil and religious liberty which God had bestowed upon our fathers. In this cause he labored on, amid sickness and infirmity, through good report and through evil report, until the efforts of patriotism were crowned with triumphant success. And he labored, as every one of you knows, from the pure love of right. All the ends he aimed at, were his country's, his God's, and truth's. He desired nothing, either for himself or his friends, which he did not equally desire for the humblest citizen amongst us. He labored to sustain a government which should secure to every citizen the rights conferred upon him by his Creator, and which should guard those rights with equal vigilance, both against the oppressions of the many, and the tyranny of the few. It is in no small degree owing to his labors, that the success of these principles in our little State may be attributed.

The manners of Professor Goddard were courteous and refined. His personal habits, without being painfully exact, were scrupulously neat, and in perfect harmony with the character of a literary citizen. His conversation, sometimes playful, never frivolous, was always instructive, and at times singularly forcible, captivating and eloquent. His tastes were simple and easily gratified; and I think that he preferred a book in his study, or a conversation at the fireside with a friend, to any form of more exciting and out-door enjoyment. He was, both from nature and principle, eminently, but with discrimination, charitable. To the judiciously benevolent institutions of our city he was a liberal and frequently an unsolicited contributor. Nor did his charity exhaust itself in making others the almoners of his bounty. He sought out the poor and infirm, the disconsolate and the forgotten, and specially those who in age were suffering from the mutability of fortune; and, while he relieved their wants by pecuniary aid, soothed their sorrows by his sympathy, and animated their hopes by his cheerful encouragement. One of his last visits, only a few days before his death,

erful conviction of the utter worthlessness of earthly things compared with the enjoyments and consolations of Christianity. The fruits of a various experience, the warnings and the chastisements of heaven, I would hope, have not been lost upon me; and amid the trials and contests of life, the hopes of my spirit are centered upon that peace which the world cannot give."

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"From this time, his friends observed that religious truth was gradually obtaining a more controlling influence over his opinions, his affections and his practice. As he grew older, his love for piety, simple, obscure, unadorned piety, became more ardent and reverential. His charity was more earnestly directed to the spiritual wants of man. His conversation, especially of late years, seemed to me to move in constant parallelism with religious ideas; and it spontaneously turned towards them, as if his mind dwelt in habitual contemplation of the vanities of time and the realities of eternity. He became more prompt in avowing his religious sentiments on all occasions, and in their relation to every subject. His reading became more exclusively religious. Sermons of the English divines, especially those of a practical character, became his constant study. He more frequently made religion the subject of conversation in the domestic circle. On Sunday, the day before his death—his family having been detained from public worship in consequence of a violent storm—after family prayers were concluded, he read for their instruction some interesting passages which he had selected from the sermons of Archbishop Whately; interspersing them with impressive remarks of his own, on the subject of the importance of religion. These were his dying counsel. It is by such precept and example that "he, being dead, yet speaketh."

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"The death of such a man, at any time, is always felt to be an irreparable loss. I, however, remember no instance, since my residence in this city, in which this sentiment has been so deep and universal. The sphere of eminent usefulness, which Mr. Goddard filled, was peculiar and uncommon. It rarely happens that affluence is granted to men of so varied learning, so cultivated taste, and so elevated moral principle. Still more rarely are these advantages combined with the leisure and the will to use them with disinterested zeal for the benefit of the community. But it was while thus employing his varied talents, that Mr. Goddard was so suddenly removed from the midst of us. At no time of his life had his influence been so widely acknowledged and so beneficially felt, as at the very moment when it all ceased forever. When we think of the intellectual and moral light which he diffused, of the trusts which he held, of the courses of thought and action which he directed, we seem to look in vain, I do not say for the *man*, but for the *men* by whom his place is to be supplied. Our only hope is in God. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

CHRISTIAN REGISTER.

BOSTON, JUNE 20, 1846.

PERSECUTIONS IN THE ARMENIAN CHURCH. HORATIO SOUTHGATE. PUSEYISM.

Seven American Missionaries some time ago laid before the public an account of the manner in which their converts had been persecuted by the patriarch of Constantinople.

"The servants of God," they say, "including priests as well as well as laymen, have been banished or exiled to distant countries, oppressed with increased taxes or heavy fines—imprisoned in dark holes with chains to their necks and feet, or bastinadoed almost to death; one individual in the hands of the Bishop, and in another instance three men at the instigation of and in the presence of the village priests.

But this degree of persecution has still been insufficient to stop the spread of light, or to extinguish the love of the truths of the gospel in their awakened minds. In Constantinople especially, the interest in becoming acquainted with the living way of salvation has continued to increase. The ecclesiastics and primates of the Armenian church, feeling that something must be done, and aware that the largeness of the number of those who are evangelically disposed incapacitated them from exiling all, devised a new course of persecution. In the first place, on the first Sabbath of February, the Patriarch solemnly excommunicated with Anathemas all the adherents of the "new doctrines." Now, although the evangelical Armenians love the community in which they were born, with all the strength of national feeling, they could still bear in silence, the merely being excommunicated from a particular church on account of their adherence to the gospel of Christ. But this was far from being the sole design or result of the Anathema. Their position as anathematized persons has been made a pretext with the connivance and aid of some of the Turkish authorities, for putting all of them out of the pale and protection of the civil law, for depriving them without appeal of their houses, shops and trades, for false actions in court and false imprisonments.

Their enemies, to effect this result have employed all their power. The Patriarch holds up the terror of Anathema to every one, however near of kin to the persecuted, who buys from or sells to, or refuses to join in bringing calamities on, these pious men. Calumnies are circulated in high places as to the nature of this religious movement. The monied influence of Constantinople, which is chiefly in the hands of the Armenian bankers, is brought to bear with fearful effect in preventing any persons high or low, civil officers, merchants, shopkeepers or householders, from relieving or sustaining the persecuted.—They are driven out of houses owned by themselves or held for a term by contract; they are spoiled of their goods, all but one of their shops in the city having been forcibly shut; many have been iniquitously deprived of their trade licenses; and four are contemptuously and cruelly confined in a foul prison. They are prosecuted for debts never contracted, or not yet due, and are impotent to secure their own debts by the arm of law. Their houses are mobbed and stoned, and it has become impossible for them to walk in safety in many parts of the city. And the thousands who sympathize with them in their distresses are deterred by threats of similar injuries from becoming their sureties or testifying to the truth in their behalf. And to crown all, they are threatened with exile.

The number who have been made to suffer in consequence of these persecutions, is probably several hundred including families. And the number who have felt themselves obliged to succumb to the demands of the ecclesiastics, to keep their families from starving is not a few; yet we rejoice to state that with three or four exceptions all those who have given us evidence of sincere piety, have shown great firmness of faith, cheerfully suffering persecution for Christ's sake.—They are chiefly men of the middle walks of life, who were in comfortable business and are of solid and sober character. But they have had the boldness to throw themselves in the breach for the cause of Christ and his church, ready as they hope to suffer even unto death, thinking not so much of immediate deliverance for themselves, as of contending for spiritual religious privileges for the hundreds in Turkey and Syria, and for future generations, whose lot is depending upon the issue of this struggle for their faith at the capital."

That the Patriarch of Constantinople, brought up in a land of despots, and with the despotic ideas natural to the head of the Eastern Church, should pursue such a course is not surprising. But it so happens that Horatio Southgate, a young man, educated at Bowdoin College and a year or two since consecrated, according to the rites of the Protestant Episcopal Church of the United States, as Bishop of Constantinople, is on terms of familiar intercourse with the Patriarch, and not only approves of all that he has done, but has doubtless advised him to do it. But is there not some mistake? Has the persecution been carried to such an extent as our Missionaries represent it?

"The Patriarch," says Bishop Southgate, "has from the first set himself against everything like persecution, which I believe is not in his nature."

"He has punished the refractory by separating them from the church. He has there left them. Doubtless their excommunication has subjected them to numerous inconveniences. Men who were sureties for them (according to the custom prevailing in this country,) would be no longer. Their friends have, in many instances deserted them. The law of excommunication requires that they be held as heathen men and publicans! This prevents old acquaintances from even recognizing them. Their business among their own countrymen is necessarily injured. All this is a sacrifice to their opinions. But it does not imply persecution on the part of the patriarch. He could evidently do no less than turn them out of the church, in which they even determined not to remain in peace. The consequences are their own, voluntarily incurred. I should be glad to believe that they were suffering for the truth. I would give every one of them a shelter and a home, if it were so. Indeed, I would gladly receive them now, in the hope of bringing them to a better state of mind; but the aid of a Bishop is what they are least likely to ask. It is one of their fundamental principles to despise Bishops, and to regard themselves as much Bishops as any body, as some of them say they are."

This is Bishop Southgate's statement, and the Patriarch himself, in a very extraordinary communication to the Bishop, says;

"They wrongfully abuse us, in saying that we torture, persecute, and tyranically oppress them, for we have done no more than fulfil our Lord's own words. (Matt. xviii. 17.) I feel bound in reply to your inquiries to say what I have really done; and it is indeed as I state. *I have warned my people not to be united with them, not to salute them, and not to receive them into their houses.* (2 John 10:)"

These two statements, to our mind, entirely confirm what the Missionaries have said. And in all this, according to our Protestant Episcopal American Bishop, who was educated as a Congregationalist,—in all this there is no persecution! To be sure the Patriarch has "warned his people not to be united with them, not to salute them, and not to receive them into their houses." That is, they are cut off at once from all social intercourse with their fellow men. No one is allowed to speak to them, to receive them into his house or, of course, to perform towards them an act of charity or kindness. They are, says the Bishop, "to be held as heathen men and publicans. Their old acquaintances may not even recognise them." Their business is taken from them. No means, of course, is left by which to support their families. And in all this Bishop Southgate sees no persecution. We pray that he may never be permitted to feel such an absence of persecution. But there is an asylum left. This kind-hearted Bishop, whose own parents here are Congregationalists, "would, if he believed they were suffering for the truth, give every one of them a shelter and a home. "Indeed," he kindly adds, "I would gladly receive them now, *in the hope of bringing them to a better mind.*" That is, if they will give him some assurance that they will renounce their errors, he will treat them kindly. What more did the severest persecutors of Christians in the first centuries of our religion;—what more did they ask? "The consequences," says the Bishop, "were their own, voluntarily incurred." How was it when Stephen was stoned or Paul beheaded? Were not the consequences their own, voluntarily incurred?

But had not these poor men, who were subjected to such privations and sufferings, been guilty of some gross outrages against Christianity? What were their crimes? Bishop Southgate shall answer. "They hold, first," he says,

"That nothing is to be received either for faith or practice which is not clearly enjoined in the Bible. *This strikes at the root of all ecclesiastical institutions, for even the sacred orders of the ministry are not the subject of express injunctions in the word of God.* It also abrogates all religious festivals and feasts—and these, accordingly, are generally rejected by the Armenian seceders.—They hold, apparently as a sequence from the foregoing, that the church of Christ is altogether and only invisible. They reject the doctrine that the body and blood of Christ are in any wise given or received in the Lord's supper; they regard baptism as a scriptural institution, but involving no change of state or inheritance of privileges. They hold, generally, that there is no distinction of orders in the Christian ministry, and deny that one man has any more right than another to exercise its duties. Hence they cast contempt upon ordination, and some of them avoid it altogether. They declare that all true Christians (that is, spiritual believers) are one body, and constitute the only Church of Christ."

These are the charges, and *all* the charges, which Bishop Southgate has enumerated against them. And for these heresies they are, and in his opinion ought to be treated as heathen men and publicans, cut off from all social intercourse with their fellow men, deprived of the business by which they and their families may live, and thus, but for charity from abroad, be left to perish. And yet this Bishop's own parents are guilty of the same heresy, which he would visit with such fearful consequences on the heads of these poor people, who would return to the simplicity of a Christian faith.

Bishop Southgate is a Missionary sent out to Constantinople by our Protestant Episcopal Church. He is well known to belong to the Oxford, or, as it is usually called, the Puseyite party in the Episcopal Church.

The most effectual way of testing religious opinions is by their practical application. "By their fruits shall ye know them." Now it sometimes happens, that the circumstances best fitted to test a system of pernicious doctrines are, by the Providence of God, so ordered as in an extraordinary way to try and put them down. We recognise such a combination of circumstances in the case before us. A system of Church doctrines, apparently harmless here because they cannot be enforced, have been brought forward and sustained with a remarkable zeal, perseverance and show of reason. They have been connected with writings containing much which we have rejoiced to publish in our columns, as containing high spiritual truths, expressed with uncommon earnestness and beauty. The men at the head of this movement in England have been men whose devoted lives were such as would most effectually commend their writings. Through these and other influences, which we have not room here to enumerate, their pernicious principles respecting the authority and government of the Church have prevailed to a very great extent in England, and still more in this country. But the practical evils, which grow out of the system, as a necessary part of it where it is established, have not been felt, because the system itself has not been fairly tried. Now it so happens, that a young man, full of these views, with his inflated notions of Episcopal and Church authority, goes to a country, where these views prevail and may be carried out, and one of his first acts is to approve, if not to advise, a course of measures, which go to inflict a series of penalties, hardly less severe than imprisonment and death, on Christians, because in their hearts they receive and publicly profess doctrines, which are at this hour professed by almost the entire Protestant world, with the exception of the Puseyite fragment of the Episcopal Church. This is the natural result of Puseyism. And Horatio Southgate, if he were in this country and had the power, must, in allegiance to his principles, and in conformity with what he has sanctioned in others, excommunicate from the Church of Christ, from all social intercourse with the disciples of Christ, and from all offices of kindness, his own devout and honored parents, and all Christians of every sect in the United States except the Roman Catholic and the Episcopal. No others could in his eyes have Christian marriage or burial, or any social or business relations with Christians; they could not be admitted into their houses, could not be recognised by them in the streets, and could be regarded only as heathen men and publicans, and that far more in the Jewish than the Christian sense. This is what has been done by the Armenian Patriarch and approved by the American Bishop, of Constantinople.

Since writing the above, we have read an article in the New York Evangelist, which says,

"We are informed that Bishop Southgate endeavored to prevent the British Ambassador, Canning, from exercising any influence in behalf of the persecuted and imprisoned Armenians, but notwithstanding this, that gentleman did interfere most generously and effectually."

We can easily believe this.

We ought to add, that when we first saw the letter of the Missionaries we supposed its statements very extravagant and therefore attached little importance to it, and as Mr. Southgate's letters came out in the Witness we took them up, expecting to find in them a refutation of what the Missionaries had said;—so that all our views and impressions have been drawn from his letters and the Patriarch's letter which is appended to them. Nothing can be more smooth and specious, but underneath all this is the old venom of religious persecution, hiding itself there so naturally that it seems altogether unconscious of its own existence.

PRAYER.

Prayer, the soul of our Christian life,—a breath mingling with the breathings of the Almighty,—the union of our spirits with his, till, as our human passions are subdued, we are at one with him, and the peace of God is ours! Do we know what it is to pray? Have we meditated on God, till a sense of his presence has shut out all inferior thoughts, and the fulness of his divine love has diffused itself through us, and we are made alive through every fibre of our being? It is not often that we can hope for such an experience. He knows our weaknesses. "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him." A calm, humble and reverent spirit is that which best becomes our ordinary devotions. But as the spirit of prayer should pervade our whole experience and mingle with all our thoughts and emotions, so whenever anything may come to elevate our thoughts or to move us deeply, a correspondent elevation and earnestness should be imparted to our devotional feelings, that God, if we may so express ourselves, may be the partner of our highest thoughts and our strongest emotions. How many are there, who only give to him a reluctant share in their sterile moments, or make him the companion only of their dreary and solitary hours! The freshness of our young hearts and the mellowness of our ripe affections and maturer thoughts—may they all be his, and all sanctified and blessed to our own souls.

WESTERN EVANGELIST.

This is the title of a weekly newspaper just set up in Buffalo, N. Y.,—an able, spirited paper—a good omen for the cause of liberal Christianity in that enterprising and growing region. We have seen but a single number, which unites good taste and a Christian tone of feeling with great intellectual activity and a strong interest in moral and social progress. We had cut out several paragraphs which the crowded state of our columns do not allow us to insert this week.

*** The beautiful poem on our last page was written by Mr. Ware at a time when many deaths had taken place among the ministers of our denomination, and many others were erroneously reported. It was soon after Mr. Ware himself had made his last attempt to preach, and just as he was making up his mind to leave Cambridge and give up the duties to which so many labors and prayers had been given and to which his affections still clung. The poem needs no such circumstances to commend it; but they who loved and honored him will feel a warmer interest in it from a knowledge of these facts.

For the Register.

There is great wisdom as well as beauty and a profound earnestness in the following extracts, which, at our particular request, we have been kindly permitted to make from a sermon preached in the West Church of this city a few Sundays since by the Junior Pastor.

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The Scripture,—"what shall be the sign of thy coming?" speaks with unspent power still, and says to the upholders of whatsoever evil customs, the consenters to whatsoever false systems, that Christ is coming to doom *them* as decisively as he did the wrong usages of the Jews. We witness indeed this coming as clearly in the condemnation pronounced upon all unjust institutions as it was witnessed in that old destruction of the fabric of a false religion. We witness it whenever and wherever the Gospel gains the victory over the vice and ignorance and evil passions of the human heart. It is a gladdening spectacle, which every year this new Jerusalem of ours displays, in the throng of those earnestly asking how the great evils that afflict humanity can be overcome,—how error, crime, war, and slavery can be removed from the earth, and Christian truth and principle made supreme. Mistakes may be committed, injudicious courses are sometimes pursued, but I rejoice, and every true believer in Christ must rejoice, that men are not insensible to the woes and wrongs of the age, that they do not sleep over the existence of debasing customs, but bend every energy to the work of their reform. Better even mis-direction than stupor. Better stormy passion than spiritual stagnancy and death.

Were not this the spirit of the times, we might indeed mourn. Were Christians dead to the sufferings and wants of mankind, we ought to hang our heads in despair. For we should feel that however Christ might have come in the destruction of Jerusalem, there was no hope that he was ever to come again. And exult as we might to see the old Hebrew bigotry scared away before his Religion's youthful strength and lustre, we should be oppressed with melancholy all the more, to mark the same essential wickedness without rebuke or check uprearing itself still. We should tremble to behold the signs of his broken sceptre and passing empire over the human soul. I confess I should be grieved by this insensibility to sin in Christendom more than by the most subtle and learned assaults on the records of our faith. For I know that in the armory of higher learning, and deeper philosophy, and the convictions of the good and great, there are weapons abundantly strong to repel these.

But should Christianity cease to work on every generous and holy emotion of the human soul, should she cease to stimulate the justice and mercy of the human heart to rise and protest against all unrighteousness and oppression beneath the sun, I should not know what reply to make to the sceptic then. His argument would verily be unanswerable. I should be convinced that the Christian apologist was finally silenced,—that a fatal chasm was beginning to yawn in the evidences of our faith, and that a new dispensation, like what some seem to be boastfully proposing, was in truth the only resort and forlorn hope of a deserted race. But it is not so. Christianity is the informing impulse of all the blessed enterprises of philanthropy. She first, by her power gained from God's right arm, moved them. She still inspires them. To her the honor is rendered by all the wise and good advocates of every one of them. She alone can save *them* from the ambition and bad passion and unjust action which some unwise and unsanctified philanthropists are so unhappily mingling with them. And when *they* are all persuaded to be reformers as her Author was, with his spirit of meekness, patience, and divine charity, it will be indeed a good day for the world. Yes,—Christ must come in the reformer's own heart, before the reformer himself can help to hasten the day of the Redeemer's power and glorious coronation over all the kingdoms. No principle can be asserted now of so pressing concern as this. For with whom shall God's truth be entrusted, if its chosen and professed champions be disloyal to it in their own souls? Who shall keep the castle, if its defenders be treacherous. It is not that the reformers who need this lesson feel too deeply the evils against which they contend. They do not feel them deeply enough. If they did, they would be less vehement, less bitter, less denunciatory. Harsh language and a censorious temper are no evidence of deep emotion, but only of subjection to unholy passions. Would that the woes and wrongs of slavery, war, intemperance and all sin, might sit more heavy on every reformer's soul!

I rejoice to believe that Christ *has* come in the hearts of many who are engaged in the various works of reform, and that he is coming in the hearts of more, and more abundantly coming. I rejoice to be persuaded that many are sincerely longing for the regeneration of the public mind and the rebuilding on higher principles of social life,—many who are not bold and loud, and filled with a virulent conceit, but touched with a real sympathy for every needy and every wronged creature of God. There are many actually exerting themselves, not alone in the joint and formal action and resolution of great bodies of men,—it may be not at all in this way,—but, in all their conduct and conversation, through every chance of honest private influence, they are *diffusing* those practical principles of Christianity, on which the hope of the world depends. God speed them. God increase their numbers. God give them glorious success, returning an hundred fold for the noiseless seed they meekly scatter.

For the Register.

THE BIBLE OUR ONLY CREED.

I think this saying ought not to be a watchword with us. I see not how it can be used by us consistently with perfect integrity, or indeed with any considerable meaning.

In the first place the Bible is not a creed, and of course therefore cannot be an only creed. It is not a definite statement of the sum and substance of Christianity; but is the materials out of which such a statement is to be constructed.

In the second place if the meaning be that we have no creed, and that instead of a creed we accept the Bible as a record of facts all of which we believe, the saying in this sense, however effective and specious it may be as a popular declaration, cannot commend itself to those who desire only to represent faithfully what they believe; for, unless I am wrong, it is untrue both in point of fact, and in point of reason.

In point of fact I imagine it not to be true that the Unitarian denomination so accept the Bible. The greater part of the Bible, namely the Old Testament, is surely not so accepted. And as to the New Testament, where are the individuals among our clergy who do not make considerable abatement, and that not only in matters of trifling moment, but in parts which have been by other sects deemed essential to the evangelical system? I need not refer to the miraculous conception, to the ascension, and to some particular accounts of miracles.

On these and other points there is little discussion. It is thought best that they should be left to the reverent consideration of every mind. And in the present state of opinion it might not be edifying to bring them forward. But how can we, without a wound to our integrity which no popular success can heal, allege that the Bible is to us as a creed, that is expressive of our faith with a documentary accuracy. To the Orthodox sects it is in a manner so. The Bible they accept as not only containing the divine revelation, as in all its parts documentarily authoritative, the divine revelation divinely written down. They can say with meaning and with perfect sincerity—The Bible is our creed. And if they add another creed, it is as a summing up of what they think they find in the Bible, and only secondary to it and explanatory of it. But unless I am mistaken, it is the general tacit understanding among Unitarians that the Bible is not to be so received.

And secondly, in point of reason, the Bible ought not to be and was not meant to be so received. As a document not being divine and perfect, it cannot remain the absolute creed unto all ages. It was the creed, sincere and undoubted, of the Christians of the first centuries, and we accept it as the testimony of the first witnesses. But the Holy Spirit continues to reveal to us new truth, new unfoldings of the great central fact; historical and scientific investigations give us new light; and this new light and new truth we must follow and must revere. If they show to us limitations in the minds of the first recorders, and instances of incorrectness or incompleteness in the work of their hands, we must acknowledge it, however much it may diminish our popular influence.

Popular influence, what a baneful and universally corrupting object of ambition among us! The majesty of religion must stoop, and truth must stain her pure garments in order to enter in among the populace and gather followers to swell their train. The question shall not be what is true and what is highest; but what is effective, and what is "practical." The Christian shall not conform his confessions in quietness and reverence to the mind of the spirit, but solicitously bend them to the necessities of the day. But why is this? We are told that the gospel is not meant for the dreamers of the study but for the regeneration of the mass of mankind. But in that regeneration God does not need our help. He is able to find instruments of his own. And when he will use us, we shall have a clear call; and that call will not mingle with temporal solicitudes or bid our faith bend its head before the changing spirit of the people; it will make us feel that it is better to gain a single soul to the sincerity of the truth, than to make proselytes of the world by a sectarian sagacity; nay, that it is better to dwell alone with Christ, raised in spirit into communion with the guileless saints of other ages, than,—I say not to impair integrity,—but to quit the sacred sphere of perfect, disinterested, world-renouncing simplicity of thought and speech. I repeat, God does not need us. There is no man can say, I am necessary to the establishment of Christ's kingdom. There is no sect can be so bold as to say that. Let Christ work his ends through the instruments that he chooses. He chooses none whom he does not sanctify. He chooses none whom he does not sanctify. The men of popular arts, and of a compromising sagacious eloquence are not his chosen instruments. The house they build is on the sands. Their influence is quickly washed away. But they whom Christ calls to work his work come up with a crushed and trembling heart and speak under the impulse of a wisdom which is not of the world, and are filled with a simplicity and sincerity which go far beyond the requirements of the strictest worldly standard.

I think we must give up the saying;—the Bible is our creed. It would be more true to the fact to say, *Christ is our creed.* By this it would be understood that we meant, that we had no creed, but that we professed a living connection with an head by which we are raised above the necessity of creeds, and by which we are united together in one true body, so as not to need the bond of a common confession. There would be great room for opinion on that subject. But our watchword would not deceive.

G. F. S.

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Great deference is certainly due to our brother's remarks in the communication above. Particularly we would call every one's attention to what he has so finely said of popular "influence." A straining for popular effect is the bane and curse of our times. He who has felt most deeply the power of our divine faith, and who has explored most profoundly its truths, cannot use the materials which have been furnished to him in the stillness of his emotions and the calmness of wisdom. If he would be a popular teacher, he must lend himself to the passions of the day; he must mix himself up with men and measures; he must adopt a phraseology which strikes the popular ear, and as the people are not skilled in the deep things of the spirit, he must adapt not only his manner—that were comparatively harmless—but the character of his instructions to the tastes of those who hear. There now are and in all ages of the church have been noble exceptions among the popular preachers of the day, but how often are we reminded of Leighton's remark when reproved for not preaching to the times; "Surely when so many are preaching to the times, it may be permitted one poor man to preach the things of eternity." There is in all our congregations an impatience under what is merely calm and instructive;—they want something exciting, something to stir them up. But the spirit of God is a quiet spirit. The voice of Christ is a gentle voice. The word, which is sharper than any two-edged sword, is of too keen an edge and penetrates too deeply to attract our admiration. The wisdom of God, like his presence in the universe is noiseless, though omnipotent. When will the world,—when will our congregations and churches, learn to receive and value such instructions? When will they learn to take home the truths, which are uttered, to their own hearts, instead of going from the service of the sanctuary to talk of the preacher's manner, or the figures of speech he has used?

But we are drawn away from the main subject. Is the Bible our only creed? We have heretofore asserted that it is. But the subject requires to be carefully considered, and we shall defer answering our friend till some future time.

His view in the closing paragraph corresponds with the doctrine of George Fox and William Penn.

For the Register.

ORDINATION AT SOUTHINGTON, CONN.

The ordination of Mr Jas. Richardson, Jr., as pastor of the Unitarian Society in Southington, took place on Wednesday, the 10th inst, under the most agreeable auspices. Southington is a beautiful town, in the valley of Farmington river: a fine valley running parallel with the valley of the Connecticut and rivalling that garden of New England in its fertility and natural beauty. The day appointed for the solemnities proved very fine,—and a large congregation assembled, filling the little church of our friends.

The council present, embraced all the Unitarian clergymen of Connecticut, which now counts four churches of our faith, besides representatives from Societies elsewhere. The services of the ordination, after a voluntary and anthem, continued with prayer, in which the congregation joined with Mr Harrington of Hartford,—which was followed by the reading of appropriate passages of Scripture by Mr Snow, of Brooklyn, Ct.

The Sermon by Rev. Dr. Lamson of Dedham, was a noble discourse on the "Christianity of Christ," as compared with the Christianity of history;—from John 6. 63.

Rev. Dr Parkman of this city then led the devotions of the congregation in the Ordaining prayer.

Mr Hale of Worcester, gave the Right Hand of Fellowship, Mr Gray of this city a solemn and impressive charge, and Dr. Dewey of New York addressed the people with earnest solemnity, on the great necessities of life, which give their sacredness to these usages of ordination.

Mr. Farley of Norwich Ct. offered the concluding prayer, and after a Doxology, the new pastor asked God's blessing on the congregation, which then dispersed. In the services of the morning two beautiful hymns by Mr Richardson were sung by a skilful choir.

All persons present had been invited to partake of a collation provided on the green near the pleasant parsonage, which is to be the home of the new Minister. A very large company assembled, and with great good spirit partook of the physical and intellectual luxuries provided. At the end of the material repast, all persons seated themselves in the open air, and Rev. Dr. Parkman addressed them on the very interesting circumstances and associations of the day. He then called in succession on Mr Gray, on Mr. Wells of the church in Hartford, on Mr Harrington of H. on Dr. Dewey, Mr Nightingale of Cabotville, Mr Snow, Mr Farley, Mr Hodges, from the first church in Cambridge, Mr Richardson and Mr Hale—all of whom addressed a large audience, and were heard with a ready attention which was the highest testimony to the spirit of their remarks.

In the evening Dr. Dewey preached a very impressive and solemn sermon from Hebrews, 9. 27. "It is appointed unto all men once to die, but after this the judgment."

We cannot but congratulate ourselves on the agreeable face which the efforts of our friends in Southington presented on this auspicious day.—The earnest and sympathzing and faithful spirit every where displayed, and their strong interest for their pastor, promise much for the faith, and for his success in his labors.

ORDINATION AT SOUTHINGTON.

We have received from another corresponpent some notices of the same occasion, from which we select the following:—

"The services of the ordination, as well as those of the evening that followed, were in an high degree instructive and impressive. And there was one excellence pervading the whole, which we the more specially notice because unfortunately it has become rare; and because we earnestly wish it may become common: and that is, *the reasonable length of every part*, and the strict adherence which each maintained to his own appropriate service. Dr. Lamson's sermon did not exceed forty-five minutes, which we hold to be the wise and considerate limits for any ordination discourse, except under the demands of some special occasion. The Charge, the Right Hand of Fellowship, and the Address to the Church were all ordered with the same exemplary discretion: the selections from the Scriptures *did not*, as we have sometimes known, include considerable portions of both Testaments, but were taken from a few, well chosen and appropriate verses. They, who conducted the devotional services were careful to remember to what duty they were called, so that neither the Introductory nor the Concluding Prayer was any other than their names denote: and the happy result was, earnest and untiring attention in the congregation, while the service lasted, and warm congratulations when it was over, on the edification and satisfaction received. We have often regretted on like occasions, that services, excellent in themselves, of weighty doctrine, eloquent and instructive, should lose half their effect, and the exhausted hearers all their patience by an unreasonable and injudicious length.

Of the Collation, nothing need further be observed, than that of the large assembly of the young and the elders, who partook, all were gratified; that of the speakers, who were many, not one was forgetful that others were to follow him, and that "even as the steps of an aged man up an hill of sand", so is protracted speech though from eloquent lips to them around a Table. Nor finally may we omit to remark, that the serious thought which was continually mingled with pleasant allusion was altogether in accordance at once with the sacred and the social spirit of the occasion."

SUNDAY SCHOOL RURAL EXCURSION.

[We gladly give place to the following communication, hymns and all. It is full of the right spirit and we commend it to our readers. Our friends in New York are certainly doing well, and we most heartily rejoice in their prospects.]

NEW YORK, June 10, 1846.

MR. EDITOR:—Having highly enjoyed an excursion with the Sunday School here, I am tempted to give you and your readers some faint idea of it.

The Schools, of the "Church of the Divine Unity" and the "Church of the Messiah," united for the purpose of having an excursion of pleasure, on Tuesday last, and selected as the spot where to have it, Fort Lee, about 10 miles from the city, a place memorable for the events that occurred there during the Revolutionary War.

The morning dawned with the sky overcast, and the wind blowing gently from the North East. It was feared there would be rain. But the day proved most pleasant, the more so, that the sun did not shine out with much power, and the children did not get over-heated. At 10 o'clock the two schools met at the "church of the Divine Unity," and the children, teachers, and parents, (260 in all) walked to the foot of Canal street, to the steamboat; after an hour's delightful sail, all were safely landed at the fort, and the company ascended a long hill to a most delightful plain, commanding beautiful views of the North River, the city, &c. It was, too, a charming shady grove. Merry birds filled the trees and made sweet music to greet the party. Under a canopy were placed benches, and the exercises commenced with the following Hymn:

"Tis Summer, glorious Summer!
Behold the glad, green earth,
How from her grateful bosom
The herb and flower spring forth!
These are rich thanksgivings,
Their incense floats above:
Father! what may we offer?
Thy chosen flower is—love.

'Tis Summer, blessed Summer!
The lofty hills are bright,
All nature's fountains sparkle,—
Shall ours have lesser light?
No; bid each Spirit praise Him
Who hangs on every tree
A thousand living lyres,
Awaking harmony.

Mr. Bellows then offered a prayer of thanksgiving and praise to our Heavenly Father; after which he made a short, forcible, and beautiful address to the children, alluding to the spot where they were assembled. It was ground on which the good Washington had been, and they should feel happy to tread, where he had trod. This Hymn was then sung.

See the shining dew-drops
On the flowers strewed;
Proving, as they sparkle,
God is ever good!

See the morning sunbeams
Lighting up the wood;
Silently proclaiming,
"God is ever good!"

Hear the mountain streamlet
In the solitude,
With its ripple saying,
"God is ever good!"

In the leafy tree-tops,
Where no fears intrude,
Merry birds are singing,
"God is ever good!"

Bring my heart, thy tribute,
Songs of gratitude;
While all nature utters,
"God is ever good!"

And then the children were at full liberty to roam at large, wherever they pleased, through the thick woods, all which looked magnificently, the frequent rains of late having given to the foliage a rich appearance. Some found enjoyment in swings which were put in various parts of the grounds. While the children were thus engaged, the older part of the company were preparing a table, which was most bountifully supplied by the contributions of the parents with good eatables and many luxuries. At the proper hour, the children were summoned to the feast and after singing this Hymn,

Here like birds that wander free,
Warbling their woodland lays,
We, heavenly Father, sing to thee
Our grateful song of praise.

The happy minstrels of the air,
That on thy bounty live,
With songs repay thy constant care,—
'Tis all that they can give.

But we can give the loving heart,
And lift our thoughts above;
Can learn that thou our Father art,
And feel that thou art love.

A table in the wilderness
Of old thy bounty spread,
When manna dropped the tribes to bless,
That cried to thee for bread.

For us kind friends a feast prepare
Beneath the wild-wood shade;
Scarce better could thy children fare
Whose food the manna made.

Never, like them, may we be heard
To murmur or repine;
Still may we heed thy holy word,
And form our wills to thine.

They began with a right good will to take off all the good things. There seemed to be magic in the disappearance of the loads of meats, fruits and ice cream. After dinner the company sung,

Thou art our Shepherd, glorious God!
Thy little flock behold,
And guide us by thy staff and rod,—
The children of thy fold.

We praise thy name, that we were brought
To this delightful place, [taught,
Where we are watched, and warned, and
The children of thy grace.

O, may our friends, thy servants here,
Meet all our souls above,
And they and we in heaven appear,—
The children of thy love.

A short address was then made by Mr. Francis Bellows, who gave to each person present an engraving of the church of the Divine Unity, presented to them by two friends, to be kept as a memento of the occasion. Another play-time was granted to the children; and when the afternoon was waning, they were once more called in and sang with glad hearts this beautiful Hymn,

The clear blue sky looks full of love:
Let all our selfish passions cease;
O, let us lift our thoughts above,
Where all is brightness, goodness, peace!

If we have done another wrong,
O, let us seek to be forgiven!
Nor let one discord spoil the song
Our hearts would raise this day to heaven.

This blessed day, when the pure air
Is full of sweetness, full of joy,
When all around is calm and fair,
Shall we the harmony destroy?

O, may it be our earnest care
To free our souls from every sin!
Then will each day be bright and fair,
For God's pure sunshine dwells within.

After a few moments followed the Doxology, "Lord dismiss us with thy blessing." The table was soon cleared of dishes &c.; all things were packed in baskets and boxes, and every one seemed sorry that such a sweet spot must be exchanged for the city. But all pleasant things must have an end. The company were once more in the boat, for a glorious sail down the noble Hudson, and there, after leaving the Fort, they sang,

How we love to see thee,
Golden evening Sun!
How we love to see thee,
When the day is done!

When in tranquil glory,
Thou dost sink to rest,
O, what holy longings
Fire the swelling breast!

Be it ours thus brightly
Virtue's course to run:
Ours to sleep so sweetly,
All our labors done.

Thus we wish in childhood,
While we gaze on thee,—
Wish our heavenly pathway
Like thine own may be.

Soon the boat reached the dock, and all were landed in safety, nothing having occurred to mar any part of the pleasure. There was not a dismal face seen during the day, nor a cross word spoken. The spirit of love, was in all hearts, and showed itself in all countenances. Parents and children alike enjoyed the whole day, and the vote was unanimous to repeat it another year. This is the first celebration of the kind among us in this city, and it cannot fail to do good. It brought together the various parts of our societies, and will lead each to a fuller sympathy with all about him, who are united in the same faith. It revealed to all more fully the great, glorious truth, that they are brethren and sisters, all children of our Heavenly Father. No one

who engaged in this delightful festival can help being benefitted by the services of the day. It has been the means of forming friendships which will last forever. Death may divide for a time, but cannot destroy the ties this day made for eternity.

W.

For the Register.

MR. EDITOR,—I was glad to see in your last paper the remarks in favor of the "Meadville and Cambridge Theological Schools." I wish to advert to a single sentence referring to the latter school. "Besides, the expenses of education at Cambridge are too great to allow the class of young men, most likely to engage in the missionary enterprise, to spend there the time that is required." I believe this to be true to a degree that ought to make us ashamed. Not only are many of the destitute prevented from going to Cambridge, but some who do go there, who become deeply interested, and give good promise, are compelled to leave on account of their poverty, and are sometimes wholly lost to the profession. I know this has been denied, but I also know it to be a fact. It is said, there are funds there for all who apply. True, but those funds, divided among as many as now apply, are insufficient, and are this year less than in some years, by thirty or forty dollars to each scholar; a difference that would decide the fate of some who go there or wish to go, and a difference to which they are always liable. It is said, there are men in the community always ready to help those who will make known their wants, and that no one ever need to stay away or to leave, on this account. I believe it; and sincerely wish that such wants and difficulties might be made known. But ought we to expect it? Ought we to wait for it? Are not the most modest, and often the most deserving young men, least likely to proclaim their destitution, or ask any one for aid?

I know that some of the theological students at Cambridge have subjected themselves to extreme inconvenience and self-denial, to continue there. I know that some have received most thankfully any garment offered them, and had fewer than their comfort required. I know that Henry Ware advanced many hundred dollars to prevent students leaving, and trusted—whether successfully or not, in all cases, none perhaps know—to private benevolence for his security. The present professors and other friends may be doing the same now. Indeed instances could be given, were it proper.

Is not this something to be well weighed? Are there not those who have the wisdom and the ability to put the whole matter on a surer and better foundation? I trust that it will be brought up at the approaching theological anniversary. It has been suggested there more than once, I believe; but either from want of time or want of information, nothing has been done. Time should be secured. Information should be given. With our few new preachers and our multiplying calls, it is a sin, if another year pass without some decided and effectual provision.

H.

For the Register.

MR. EDITOR,—In the last list of receipts for the "American Unitarian Association," in your paper of the 13th, is the following item; "From two Unitarian Societies in Providence, $ 102,00." It is due to the individuals who have given this sum, and required of those who transmitted it, to say that it is not our annual subscription, but additional—being the money just raised for Mr. Conant, to purchase books for the West, and aid the new Church in Elgin, Illinois. E. B. H.

Providence, June 15, 1846.

For the Register.

FOURTH OF JULY—RURAL FAIR AND ANTI-SLAVERY CELEBRATION AT DEDHAM.

The Fourth of July is this year to be celebrated at Dedham, in a manner worthy of a free people. It is to be a delightful fete in the Temperance Grove, filled up with eloquence and music and diversified with recitation and song; while every arrangement for the refreshment and comfort of the participants is to be carefully made. A beautiful Fair is to be held in connection with the occasion, tents are to be provided, a floral band organised from among the children for the sale of the bouquets, and in short everything that taste and ingenuity can devise is to be done to make the day, so frequently passed in laborious idleness or fatiguing dissipation, a happy and profitable one to all who would escape from the dust of the city and enjoy a rural festival of Freedom at the same time that they are promoting her cause.

Many of the most eloquent advocates of the cause are to assist, among whom may be mentioned Mr. Garrison, the Rev. James Freeman Clarke and the Rev. William H. Channing.

A little book of stories for children is in preparation expressly for the occasion, by Mrs. Follen, entitled "The Liberty Cap;" and so many special arrangments have been made, that this promises to be one of the most attractive fetes ever projected in this neighborhood.

W.

After a discussion of five days, The New School General Assembly (Presbyterian) at Philadelphia passed the following resolutions by a vote of 97 to 27. The 27 were nearly if not quite, all from Slave States.

"The Assembly having duly considered the subject presented to their attention in the various memorials forwarded from Presbyteries and Synods, adopt the following as the expression of their judgment:

1st. The system of slavery, as it exists in these United States, viewed either in the laws of the several States which sanction it, or in its actual operations and results in society, is intrinsically unrighteous and oppressive, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the Gospel, and to the best interests of humanity.

2d. The testimony of the General Assembly, from A. D. 1787, to A. D. 1818, inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against it, from which we do not recede.

3d. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our Churches, and we do earnestly exhort both them and the Churches among whom it exists, to use all means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example as sanctioning the system portrayed in, and maintained by, the statutes of the several slave-holding States within which they dwell. Nor canany mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to hold their fellow men in such bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character.

4th. But while we believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not determine the degree of moral turpitude on the part of individuals involved by it. This will doubtless be found to vary in the sight of God, accordiug to the degree of light and other circumstances pertaining to each. In view of all the embarrassments and obstacles in the way of emancipation interposed by the statutes of the slaveholding states, ahd by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnation, implying *that* destitution of Christian principle and feeling which should exclude from the table of the Lord, all who should stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and Christian fellowship from them. We rather sympathise with and would seek to succor them in their embarrassments, believing that separation and secession among the Churches and their members, are not the method God approves and sanctions for the reformation of the Church.

5th. While therefore we feel bound to bear our testimony against slavery, and to exhort our beloved brethren to remove it from them as speedily as possible, by all appropriate and available means, we do at the same time condemn all divisive and schismatical measures tending to destroy the unity and disturb the peace of our Church, and deprecate the spirit of denunciation and inflicting severities which would cast from the fold those whom we are rather bound, by the spirit of the gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God; and toward whom, even though they may err, to exercise forbearance and brotherly love.

6. As a court of our Lord Jesus Christ, we possess no legislative authority; and as the General Assembly of the Presbyterian Church, we possess no judiciary authority. We have no right to institute and prescribe tests of Christian character and church membership, not recognized and sanctioned in the sacred scriptures, and in our standards, by which we have agreed to walk. We must therefore leave this matter with the Sessions, Presbyteries and Synods—the judicatories to whom pertains the right of Judgment to act in the administration of dicipline, as they may judge it to be their duty, constitutionally, subject to the General Assembly, only in the way of general review and control.

NEW PUBLICATIONS.

GLIMPSES OF THE DARK AGES—An interesting little volume, the second number of a Monthly series, is published in New York, by Leavitt, Trow & Co.

BOSTON, a Poem. This, if it were not too long, would make a good anniversary poem for any literary or charitable society in this city.

THE UNIVERSALIST'S ASSISTANT, by a believer. A brief and distinct statement of the Universalist's belief with the grounds on which it rests.

ACTS AND RESOLVES, 1846. We have been kindly furnished with a copy of this work by the Secretary of State.

THE MONTHLY RELIGIOUS MAGAZINE. We have not for a long time noticed this cheap and valuable publication, because we have supposed that its own works would sufficiently praise it, and that the excellent articles which we have from time to time extracted from it would be more likely to draw a favorable attention to it than any commendation such as we could bestow. We can only say, that it is published monthly for two dollars a year, that it is edited by the Rev. F. D. Huntington, and that while it does not aim to take the place of the Christian Examiner as a thorough Theological Review, it holds a place hardly less important as a well-conducted, practical Religious Magazine.

THE CHILD'S FRIEND—Edited by Eliza L. Follen. It gives us real pleasure to be able to say that we think this little Monthly much better this year than it has been before. Children will find in it much to interest and make them better. Perhaps Mrs. Follen gives greater prominence to the one article of her creed than we might think advisable in a work for children, but we have no disposition to quarrel with her on this account.

For the Register.

BOSTON, June 10th, 1846.

MR. EDITOR:—I wish to acknowledge through the Christian Register, the receipt of the following sums of money and donations of books for the West.

From the Unitarian Societies in Providence, for the purchase of books, and to build a Church at Elgin, Ill.,	$ 102,41
Northboro', same object,	40,32
Rev. A. Young's Society, for Elgin Church,	100,00
West Boston Society for Western Missions,	107,00
From Rev. J. F. Clarke, Dr. Parkman, Dr. Putnam and others for the Elgin Church,	40,00
From the Howard Sunday School, for the purchase of Sunday School books for the Sunday School in Geneva, Ill.,	10,50

From Mr. Wm. B. Allen, 20 copies of Mrs. Dana's Letters and 20 copies of Peabody's Lectures on Christian Doctrine.

From Mr. Albert Fearing, 12 copies of Mrs. Dana's Letter's and Ware's Life.

Besides the above, I would acknowledge the receipt of generous contributions of Books and Tracts from the Book and Pamphlet Society—from the American Unitarian Association—from Rev. Messrs. Young, Clarke, Smith, Parkman, Cushing, and others. And from Messrs. Munroe & Co., and from Messrs. Crosby & Nichols, and from friends in Roxbury, and many whose names were not given.

Desiring that the best hopes of all who have contributed as above may be fully realized,

I am respectfully, yours and theirs, in the service of Christ,

A. H. CONANT.

☞ We are requested to call attention to the notice of the Fair at Bernardston and to state that the object of the Fair is to raise funds to aid in repairing the Meeting House, which much needs it. Increased interest in our faith pervades the Society at B.—It is making great efforts to sustain itself and to improve. It should be encouraged. Its members will be grateful for any assistance they may receive from abroad.

Should friends in Boston wish to send contributions to the Fair, they may be left, next week, at Messrs. Crosby & Co.'s, who will forward them.

THEOLOGICAL SCHOOL, CAMBRIDGE. We would in season, remind our readers that the "Exhibition of the Theological School, Cambridge," takes place this year on the 17th of July. A full attendance of the friends, clerical and lay, is desirable on that occasion. Something energetic ought to be done to increase the supply of ministers of our faith.

CORRECTION. The last word in the last line of the second stanzas of the piece headed "Our Country—Right or wrong,"—published in our last paper, should have been "*slain*" and not "*stain*." The signature was also wrong: it should have been C. T. B.

*** The Thursday Lecture was preached this week by Rev. George E. Ellis of Charlestown, from 1 Corrinthians, xiii, 12. Subject,—The reserve of Christianity on the mysteries of the present and future life.

*** Rev. Thomas T. Stone has accepted the invitation to be the Pastor of the First Church in Salem.

SECULAR INTELLIGENCE.

☞ President Everett has accepted the invitation to deliver the address before the Alumni of Harvard University at the Commencement in August.

The oration before the Phi Beta Kappa will be given by Charles Sumner, Esq., and the poem by Rev. James Freeman Clarke, of this city.

THE OREGON QUESTION may now be regarded, we suppose, as settled. On Friday of last week the Senate of the United States by a vote (only *twelve* in the negative,) advised the President to accept certain propositions offered by the British Government as the basis of a Treaty. *Forty-nine* is to be the line of division. England is to enjoy the navigation of the Columbia, under the United States laws, until the expiration of the Hudson Bay Company's Charter in 1863. There are some other conditions of minor importance.

LATEST FROM ENGLAND. The Great Western arrived at New York on Monday at 10 A. M.

Another royal princess was born 25th ult—being Queen Victoria's fifth child. Mother and infant were "doing well."

It is said the King and Queen of the French, will visit England this month or early in July.

THE CORN LAW BILL passed to a second reading 29th ult, and the vote is represented as decisive.

BUSINESS MEETINGS. The Christian Register says,—

"Another point we think no one who attended our meetings could fail to consider as established beyond doubt, viz., that while our prayer meetings and our meetings for the discussion of religious subjects are exceedingly interesting and profitable, our business meetings are confused, embarrassing, unsatisfactory and unprofitable.

Such is the case with our Universalist meetings. We can have good conference and prayer meetings, and meetings for the discussion of religious subjects; but our business meetings are exceedingly irregular and confused. It is so in all denominations. Clergymen are great talkers; they have not had sufficient experience in legislative proceedings to understand and regard the best rules. The introduction of resolutions on almost every exciting subject, tends greatly to increase the confusion. [Trumpet.

STATISTICS OF BOSTON. The following facts and figures are taken from the recent census as given by Lemuel Shattuck, Esq., the Agent of the committee of the city government. We believe that they embrace the gist of that portion of the report which refer to the "POPULATION" of Boston.

Inhabitants. The number enumerated by the late census of 1844 is 114,366, an increase since 1840 of 29,366 or 35 per cent., or an average annual increase of 7 per cent. Of this number 56,890 were males, and 57,476 females; 46,391 are represented as under 20 years of age, and 55,975 as over 20 years. There 589 persons for 70 to 75, 304 from 75 to 80, 162 from 80 to 85, 59 from 85 to 90, 19 from 90 to 95, 8 from 95 to 100, and 1 over 100; of those over 80, 164 are females and 85 are males. Of the whole population 41,076 were born in Boston, 46,186 were born in other parts of the United States, and 27,104 were born in foreign countries. Of those born in Boston 38,891 were children of American and 10,185 of foreign parents. The total number of foreigners and their children was 58,208. The number of naturalized foreigners was 1623. The colored population was 1842—a number nearly as large as has ever been reported, but showing a gradual diminution in the proportion of the colored to the white population.

Dwelling Houses, &c. Boston contains 9745 houses used for habitation only, 862 used partly for other purposes, 518 vacant, and 559 unfinished. Of the houses occupied 6253 are of brick and 4559 are of wood; 3361 are owned by occupants, and 7451 are *not* so owned; 6268 are occupied by one family each, 2871 by two families, 902 by three families, 419 by four families, and 452 b by more than four families each. The total number of families is 19,175. The average number of persons to each house is nearly 11. In the Broad street section of the city there are 37 persons to each house.

Domestic Condition. Of the whole population over 15 years of age 30,069 males and 17,269 females were unmarried, 17,279 males and 18,588 females were married, and 510 males and 3809 females were widowed

Education of the Population. It appears that the whole number of children between the ages of 4 and 16 was 23,853. Of these 16,329 were pupils of public and 2802 of private schools, while the remaining portion were not pupils of any school whatever. Nearly 25 per cent. of the whole city taxes are devoted to educational purposes, or $2 for every inhabitant, $8 for every child between 4 and 16, and $13 26 for every child attending school.

Legal Voters. The number of legal voters in the city was 20,351, or 17 4-5 per cent. of the whole population. Colored voters 259.

Occupations. Of the adult male population the following approximate list of occupations is returned:

Contributing to building 3325, clothing 2610, education 224, food 2133, furniture 2377, health 566, justice 584, literature and fine arts 920, locomotion 903, machinery 430, navigation 3239, religion 104 unclassified mechanics 1655—total 19,060. The whole number of male persons in the city over 20 years of age was 34,059. 5706 persons are returned as domestics: they consist of 722 males and 3984 females, 3804 being foreigners and 1902 Americans. Of the 19,175 families in the city, 15,774 do their own household work and 2194 employ one servant each

Paupers. 1128 were supported by the city in whole or in part, during the year 1845. [Post.

AGRICULTURAL AND HORTICULTURAL. A writer in the Farmer's Cabinet very satisfactorily accounts for the peculiar flavor of Philadelphia "May butter," by assigning as the cause *the sweet scented vernal grass*,—in the pastures of Pennsylvania.—We wish some of our dairy men would get the "*Ploughman*" for June 6th, read about this said vernal grass, and then plant it, hereabouts. Good bread and butter are connected with good morals.

PEACH TREES. Mr. Anzi Plume, of this city, has discovered a novel mode of reviving peach trees. Three years since he noticed that one of his best and youngest bearing trees was dying, and thinking it would bear no more, he cut off all the limbs, leaving nothing but the trunk, and then, merely for an experiment, he scraped it, and tied a salt cod fish around it, so high as to be out of the reach of dogs, with the raw side to the bark, and fixing it so that the drainings from the fish would run down the trunk. Shortly after this the tree sprouted, and grew quite thrifty and the following year bore peaches. Last year Mr. P. gathered from it a bushel of fine large fruit. This spring it was more backward than usual in blossoming, and Mr. P. thinking that the virtues the fish had possessed might have become exhausted, procured another, and bound that in the same manner around it. The tree has since blossomed, and in all probability will produce a fine crop of peaches the ensuing harvest, as it looks as healthy as any other tree in the garden. Now whether it was the virtues of the fish, or the effect of the brine that the fish contained, which revived the tree, Mr. P. cannot say; but he is certain it would have died, like other trees around it, had it not been for the assistance it derived in some way from the cod.

Mr. P. is experimenting on some other trees in his garden in the same way, and will be able to judge with more certainty hereafter. In the meantime it would be well for others to try this experiment—perhaps they may reap the same benefits from it that Mr. Plume has. [New Jersey Eagle.

The venerable Theodore Dwight, died in New York a few days since. Mr. Dwight has filled a large space in public affairs, been an editor of a paper for nearly half a century. Mr. Dwight performed the duty of Secretary to the Hartford Convention, and was, with the exception of Harrison Gray Otis, and perhaps one other member, the last survivor of that body of distinguished men.

During the recent visit of Lord Brougham to Paris he has examined, in the most careful manner, the magnificent institution of instruction founded by, and under the instruction of M. Gasc, who, for the last forty years, has rendered so many important services to public instruction, and of whom Lord Brougham has said: "No man reminds me more of my illustrious friend Pestatozzi, than Gasc." Lord Brougham is said to have evinced the liveliest demonstration of satisfaction at witnessing, in the classification of studies in the institution of M. Gasc, besides the usual literary studies, a perfect system of instruction in all the different social divisions of trade, so well arranged that strangers flock to it from all quarters in order to profit by its benefits. The commendation of a man like Lord Brougham, whose whole life has been devoted to the cause of learning and the diffusion of education and knowledge, is therefore most valuable. [Atlas.

Rev. Leonard Worcester, brother of the late Dr. Samuel Worcester, of Salem, and Noah Worcester of Brighton, died on the 28th of May, at St. Johnsbury, Vt. He was pastor of the Congregational church in Peacham, Vt., for nearly half a century, and was one of the most distinguished and excellent pastors of New England. His funeral sermon was preached by his old friend and neighbor, Rev. Mr. Sutherland, from a text selected for the occasion, by Mr. Worcester—"God be merciful to me a sinner."

CHRISTIAN REGISTER.

☞ *Is it worthy of more extended circulation? Shall an effort be made to effect it?*

The Proprietor of the Christian Register desires to awaken an interest among its friends, and the friends of liberal principles generally in the wider extension of the influence of the paper, by the enlargement of its circulation. The importance and power of the press, as a means of influencing and directing public sentiment, is generally admitted; and yet the highest estimate of its influence, it is believed, is short of the reality. In regard to religious influence and teaching, as well as political, the varying tastes of individuals require instruction in various forms. In our own denomination, how great that variety may wisely *be*,—and among the different forms of publication, *which* is adapted to impart most instruction and exert most influence with a population so widely varying as ours in the amount of their religious knowledge and cultivation,—these are questions worthy of careful thought. The value of didactic teaching in the form of well written tracts, is unquestionable, and our Unitarian Association have done a valuable service to the Christian community by the excellent publications which for many years they have steadily and perseveringly sent forth.

In all efforts to influence the sentiments and characters of individuals by the press, there are three considerations that are vital, viz., *cheapness, frequency and steadiness of publication*, and *promptness of transmission*. If the A. U. A. could publish tracts that should be read with interest, four times as often as it now does, and four times as cheap, and send them to their destination with the promptness and certainty of mail conveyance, is it not manifest that they would accomplish four times as much by their publications as at present? This being admitted, how can we doubt for a moment, the great superiority of the newspaper, for the purposes named, over every other form of publication? The Religious Newspaper is itself a religious tract. We do not mean those papers which, though professedly religious, disgrace themselves and their conductors by catering for depraved appetites. We mean those conducted with a solemn consciousness of responsibility to Heaven for the character of their influence;—pure, serious, elevated and elevating in their tone. Such papers,—and all claiming to be considered religious ought to be such,—*are religious tracts*, in a popular, attractive and most available form. By their comparative cheapness, from the greater amount of matter they furnish,—their uniform frequency of publication, and certainty of prompt weekly transmission, they certainly possess advantages, and, rightly conducted, may exert an influence greatly superior to all other forms of publication.

In regard to the Christian Register, most of our readers know its history.* A considerable portion of our subscribers know from personal observation for a series of years the efforts the Proprietor has made, against many obstacles and discouragements from inadequate pecuniary means, as well as from apathy in the religious community, to furnish to the public a respectable, useful and acceptable religious paper. The progress has indeed been slow, yet we think it cannot be denied, that the volumes,—now covering nearly a quarter of a century—have been, for the most part adapted to the wants of their own times as they passed on. Enlarged at five different times it is now of twice its first size, and furnishes more than twice the amount of matter which it did at its commencement, without increase of price. In editorial ability, as well as in the style of publication, it will be admitted, we think, that its progress has been onward.

In regard to the present character and claims of the paper the proprietor has the satisfaction to believe, from the repeated voluntary testimony of competent judges in various parts of the country, that it is highly satisfactory to its supporters, and not only deserves extended patronage, but furnishes to the hands of all disposed to use it, an important and ready means of salutary influence on the public mind and morals.

With these impressions of the regard in which it is held, and of its capacity of greatly extended usefulness, by an increased circulation, the proprietor desires to urge anew and earnestly on the minds of his clerical friends and of the readers of the paper generally, and particularly of our active and earnestly religious young friends of both sexes, its claims on their kind consideration and efforts for its wider extension. We have spoken of the comparative value of Tracts and Newspapers. Let not the Tracts be undervalued. But if in addition to the monthly tracts, and in many families where they are not received, there could be introduced, in the form of a religious newspaper, three or four times the ammount of valuable religious reading, four times a month instead of once, would not the efforts it would cost be well repaid in the harvest of valuable religious knowledge and of moral progress and improvement which would be almost certain to follow? Is not the experiment worthy of being made in all our parishes? Can the active young members of our religious community, of either sex, do more in any possible manner to strengthen the hands and give animation and increased efficiency to the faithful labors of their pastors, than by co-operating with them in thus extending among their people the amount of valuable religious reading? We make this appeal to all our subscribers, for the purpose of preparing them to listen to our respectful request to circulate among their friends the subscription papers forwarded to them in this or some recent numbers of the Register.

PROPRIETOR OF THE CHRISTIAN REGISTER.

* Younger readers, and recent subscribers are referred, on this point, to an editorial article in the Register of March 28th.

☞ The Ladies of the BERNARDSTON UNITARIAN SOCIETY, will hold a FAIR, at the Town House in their village, on the 4th of July. The sale of articles will commence at 10 o'clock, A. M., and continue through the day. Refreshments will be provided; and in the afternoon, there will be Music and Speeches.

je20

☞ FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of Rev O. C. Everett, in Northfield, on Monday, 22d inst.

By order of the Scribe.

Northfield, June 20, 1846.

☞ FLORAL PROCESSION. Contributions of Flowers, Grasses, Baskets, or fancy articles for the Floral Procession of July 4th, are respectfully solicited from the various Sunday Schools and other friends.

In behalf of the Warren street Chapel.

C. F. BARNARD.

Boston, June 13, 1846.

MARRIAGES.

In Brookline, by Rev Mr Fosdick, Samuel Emerson Howard, Esq., merchant, of New York, to Miss Pamelia Atkins Colman, eldest daughter of Samuel Colman, Esq. of B.

In Lowell, 8th inst, by Rev Mr Miles, Mr James Jones, Jr. of Lincoln, to Miss Lavina Ann P. Flint of Lowell.

In Worcester, 10th inst, by Rev Mr Case, Mr Thomas Wiley, Jr., firm of Jordan & Wiley, of Boston, to Miss Emily Johnson of Worcester.

In Mansfield, by Rev J. D. Sweet, Mr W. D. Dunham to Miss Mary E., daughter of Elias Fairbanks, Esq.

In New York city, 10th inst, Nathl. Eaton, formerly of Worcester, Mass., to Francis Osborne, daughter of George Dummer of Jersey city.

In Brooklyn, N. Y., on Wednesday evening, 10th inst, at the Church of the Savior, by Rev F. A. Farley, James D. Harris, formerly of Boston, to Achsah B. Burgess, daughter of Nathan B. Gibbs, Esq. of Sandwich, Mass.

In Albany, 10th inst, at the Manor House, by Rev Dr Kennedy, Nathaniel Thayer of Boston, to Cornelia P., daughter of Gen Stephen Van Rensselaer.

In Hamilton, N. Y. 2d inst, by Rev N. Kendrick, D. D., Professor in the Madison University, Rev Adoniram Judson, D. D., of Maulmain, Burmah, to Miss Emily Chubbuck of H.

In Jerusalem, (Palestine,) April 11th, by the Rev S. L. Pomeroy of Bangor, Hermann Marcussohn Ben Marius, to Christine Feiye, daughter of Asher Leib Ducat, all of Jerusalem, and all of the seed of Abraham. The bride and bridegroom were both converted Jews.

DEATHS.

In this city, 9th inst, John Angier, youngest son of Calvin Angier.

In this city, 14th inst, suddenly, Mr Joseph N. Wheeler, 47, formerly of Sudbury.

14th inst, Miss Sophia Lovegrove, 20.

In Roxbury, 13th inst, Mrs Adaline, wife of Mr Wm Howe. 15th inst, Joseph S. only son of Mr Eliphlet Shepherd, 17.

In Brookline, 15th inst, James Leeds, Esq. 69.

In Chelsea, 13th inst, Mrs Hannah Rhoades, wife of Isaac Rhoades, Esq. 58.

In Groton, 10th inst, very suddenly, Mr Asa Lewis, 69.

In Somerville, 14th inst, Augusta, daughter of Samuel and Eveline Boynton, 2 yrs 4 mos.

In Woburn, on Sunday morning, Capt Isaac Richardson, 70.

In St Louis, 3d inst, Mr Joseph Bradley, of Lowell, 80.

COMER'S BOOKKEEPING. A simple method of Keeping Books by Double Entry, without the formula or trouble of a Journal, by George N. Comer.
Published by Ticknor & Co. 1pis j20

MR. WATERSTON'S SERMON at the Dedication of the Chapel of the Church of the Savior, delivered on Sunday, April 19th.
Published by WM. CROSBY & H. P. NICHOLS, 118 Washington st. 2t j20

TRACT OF THE A. U. A., No 226.—GOSPEL INVITATIONS, by Rev F. H. Hedge; printed for the American Unitarian Association. Price 2 cents.
For sale at the Depository of the A. U. A., 118 Washington street, by WM. CROSBY & H. P. NICHOLS. 3t je20

CUBA. Notes on Cuba, containing an account of its Discovery and Early History; a description of the faces of the country, its population, resources, and wealth; its institutions, and the manners and customs of its inhabitants, with directions to travellers visiting the Island; by a Physician, 1 vol 12mo, pp 360; a few copies, balance of the edition.
Published and for sale by JAMES MUNROE & CO. No. 134 Washington, opposite School street. 3t je20

MEMOIR AND WRITINGS OF INGALLS.—Memoir of Henry Augustus Ingalls, by Rev Geo. W. Burnap, with selections from his writings.
"None knew him but to love him,
None named him but to praise."—[Halleck.
1 vol 16mo, pp 210, two steel plates, cloth, price 62 cents.
Published by JAMES MUNROE & CO., 134 Washington, opposite School street. 3t j20

MARGARET. Balance of the edition of Margaret, a Tale of the Real and Ideal, Blight and Bloom; including sketches of a place not before described, called Mons Christi. 1 vol 12mo, pp 460; price $1.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. je20

MISS ABBOT'S NEW BOOK. This day published "The Olneys; or, impulse and principle by Anne W. Abbot, author of 'Willie Rogers,' &c. &c., 1 vol. 18mo. pp 146. cloth, gilt backs, price 37 cts." For sale by JAMES MUNROE & CO. No. 134 Washington, opposite School street. je20

LIBRARY OF HARVARD UNIVERSITY. All persons having books belonging to this Library, are requested to return them as soon as the 22d inst, for the annual examination.
The Library will be re-opened for the delivery of books on Monday, July 20th.
THADDEUS WILLIAM HARRIS, Librarian.
Cambridge, June 6th, 1846. je13 is2w

DIVINITY SCHOOL OF HARVARD UNIVERSITY. Students are admitted at the Commencement of the Academical Year. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and if not Bachelors of Arts, they will be examined in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Felton's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus or the first two books of Xenophon's Memorabilia, Locke's Essay, Stewart's Elements of the Philosophy of Mind, Jouffroy's Introduction to Ethics, Paley's Moral Philosophy, Butler's Analogy, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry, and Algebra, Whately's Rhetoric and Logic are preferred.
Candidates for admission to an advanced standing are expected to show that they have been engaged in the study of Theology as long as the class, which they propose to join; and they are to be examined in the previous studies of that Class.
The charge for tuition, rent and care of room and furniture, amounts to $66 annually. Board may be had in the College Commons for $1,75 or $2,25 a week.—Some students board themselves in their rooms at a cheaper rate. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loan by the Institution. Indigent students are aided from foundations and other sources. Three years, including vacations of twelve weeks in each year, complete the term of residence.
Besides the appropriate studies of the School, students are entitled to receive instruction from the Instructor in the German language, and to be present at all the public Lectures of the University.
It is considered of great importance, that those who enter the School should be present at the beginning of the first term.
The examination of such as are not Bachelors of Arts will take place on the Saturday after the College Commencement, at 9 o'clock. Graduates of Colleges are admitted without examination.
CONVERS FRANCIS, } Professors in the
GEORGE R. NOYES, } Divinity School.
je13 istag15

SELECTIONS FROM CHANNING. IN PRESS. Thoughts selected from the Writings of Rev Dr Channing, by a Clergyman, in press and will shortly be published by CROSBY & NICHOLS, 118 Washington street. is3t my9

NEW BOOKS FOR SUNDAY SCHOOLS—Stories for Sunday Afternoons, by Fanny Crompton.
Stories and Poems, by Caroline Gilman.
Wonderful Stories from the Danish, translated by Mary Howitt.
James Talbot.
The Heiress, by T. S. Arthur.
Fisherman's Boat, &c.
Shawmut, or the site of Boston.
Uncle Toby's Tales.
Young Peter's Tour Around the World.
Rosa of Linden Castle, &c., with many others.
Received and for sale by JAMES MUNROE & CO. 134 Washington street. 3t my16

TRIAL OF JESUS. The Trial of Jesus before Caiphas and Pilate, being a a refutation of Mr Salvador's chapter, entitled "The Trial and Condemnation of Jesus," by M. Dupin, Advocate and Doctor of Laws.
'If thou let this man go, thou art not Cæsar's friend.' [John xix. 12.
Translated from the French, by Hon John Pickering, 12mo' pp. 96; price 25 cents.

MEMOIR OF INGALLS.—Memoir of Henry Augustus Ingalls, by Rev George W. Burnap, with selections from his writings.
"None knew him but to love him,
None named him but to praise."—[Halleck.
1 vol 16mo, pp 210; price 62c.

SUNDAY AFTERNOONS.—Stories for Sunday Afternoons, from the Creation to the Advent of the Messiah, by Susan Fanny Crompton, reprinted from the London edition, pp 144, cloth, gilt backs; price 37 cts.

THE OLNEYS.—The Olneys, or Impulse and Principle, by Anne W. Abbot, author of 'Willie Rogers,' 'Kate and Lizzie,' 'The Lost Wheelbarrow,' &c. 1 vol 18mo, cloth, gilt back; price 37 cents.

WORKS OF H. WARE, JR., D.D.—The Works of Henry Ware, Jr. edited by Rev Chandler Robbins; volumes 1 and 2 now ready; 12mo, pp 420 each; price 75 cents per volume.

LIFE OF WARE.—Memoir of the Life of H. Ware, Jr., D.D., by his brother, John Ware, M. D., two vols 12mo, two Portraits, pp 288 each; price 1,37.

The above books published by JAMES MUNROE & CO., No. 134 Washington, opposite School street. 3t je13

WATERMAN'S
Kitchen Furnishing Rooms.
No. 83 & 85 Cornhill, 6 & 8 Brattle, and 73 Court Streets
☞ The place for all on the eve of Housekeeping to procure everything appertaining to the Kitchen department, at the lowest prices, and of the best quality, with catalogues to facilitate in making a judicious selection. The following seasonable articles will be found as above:
BOSTON BATHING PAN:
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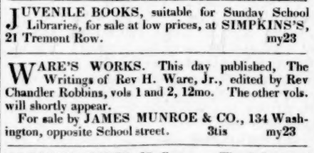

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POETRY.

We had not seen the little poem that follows till we read it the other day in the first volume of Mr. Ware's works. If it affect others at all as it did us, they will not complain of its length.

A SUNDAY MORNING ECLOGUE.

WRITTEN IMMEDIATELY AFTER THE DEATH OF REV. GEO. WHITNEY, OF JAMAICA PLAIN, ROXBURY, AND REV. DR. HARRIS, OF DORCHESTER.

SCENE.—*A rustic Cottage on a Hill-side; a Lake beneath; a Village in the distance beyond.—A child is sitting on the bank near the cottage door, at which his Father appears.*

CHILD.

Is it not time, dear father, for the bell?
I'm weary listening for it. Here I've sat
Since breakfast, waiting, waiting; but I hear
No sound. I'm tired of waiting!

FATHER.

How the child
Delights to catch the music of that bell!
And so do I, in truth. I love its peal,
As it comes swelling o'er the placid lake,
And stirs the silence of our far hill-side.
The undulating tones float calmly on,
As if from heaven's broad depths they wafted down
Sweet messages of peace, such as befit
A Sunday's sacred calm.—Come hither, boy;
Sit on the door-stone by your father's side,
And I will listen with you for the bell.

CHILD.

How beautiful it is!

FATHER.

What's beautiful?

CHILD.

Why, every thing;—the trees, and flowers, and clouds,
And pond, and houses;—all are beautiful.
What makes them always look most beautiful
On Sunday morning?

FATHER.

Do they so?

CHILD.

Why, yes;
And mother says so too; and then she asks,
If heaven will be more fair than this bright earth.

FATHER.

Well, child, and will it?

CHILD.

O, I asked her that;
She answered, "Surely yes;" and said the hymn,
"If God hath made *this* world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Must Paradise be found!"
But why on Sunday should it seem *most* fair?

FATHER.

Because the mind is then in tune; its thoughts
Of holy truth have roused it to perceive
The harmony of all with things divine:
The heart, attuned to heavenly melody,
Beats in accord with nature's melodies,
Which always are of Heaven. You understand?

CHILD.

O, yes; for mother always says, you know,
If I am sweet and pleasan', every thing
Will pleasant be to me and sweet; and so
All things will be most heavenly to the eye
Beneath a Sabbath sun, because ourselves
Are then most heavenly.

FATHER.

Ay, but might we not
Find all as full of heaven another day?

CHILD.

Surely,—as all would pleasant be to me
If I were always in a pleasant mood.

FATHER.

But children fret, and then all joys are soured;
And men disturb their minds with foolish cares,
Till nature's peace and God's great presence fade;
Till noxious mists have darkened all their world,
And rarely yield a moment's glimpse of heaven.
Bless me, this day, my God, with one such glimpse!
Lift off the darkness from my soul! Remove
The dimness of my eye, that I may see,
The dulness of my ear, that I may hear,
The melodies and beauties of thy realms.

CHILD.

Hark! hark! Methought I heard it.—Have they bells
In heaven, father?

FATHER.

They have *music*, dear,
And worship—love and angels.—Hark!—'Tis strange!
'Tis very strange! The shadows have grown short,
The sun rides high, and yet no call to church!
The air is still—we could not fail to hear.
But what should cause that iron tongue to lie
Speechless to-day, which for two hundred years
Ne'er failed before to ring its summons forth,
Proclaiming, to the forests and the hills,
That toil had pause, and earth was bowed in praise?
What can it mean?

CHILD.

List, father! Up the steep,
Straight from the village, comes the sound of wheels.

FATHER.

And now I see the wagon, as it winds
Round yonder turn. I will approach and know
The reason of this mystery.—Neighbor, hail!
A Sabbath's salutation to you, friend!
But why this more than Sabbath's silence? Why
No customary bell?

NEIGHBOR.

Have you not heard?

FATHER.

I have heard nothing.

NEIGHBOR.

Not the heavy news
That fills the vale with sadness, and makes dim
The eyes of all its dwellers?

FATHER.

Not a word.

NEIGHBOR.

Then hear and weep with them. Our pastor's dead!

FATHER.

Dead! Dead! Impossible; so young, so strong—
Impossible! I saw him three days since.

NEIGHBOR.

sudden illness, with its stern assault,
aped on his sturdy frame, and bore him down.
ut yesterday he sat as he was wont,
Scarce conscious of an ill beyond the dull
And languid apathy which often keeps
The student from his books. This morning's sun
Beheld his spirit mounting from its clay,
And stricken children weeping o'er his corse,
Appalled and comfortless.

FATHER.

God comfort them,
And us, and all! What mystery is this,
That puts this fearful pause to so much life
And useful cares, so needed and so loved,—
While withered forms, that scarce can drag their limbs,
And spent their stores of blessings long ago,
Still bear the burden of infirmest age,
Helpless and hopeless! Who can note unawed
God's deep-sealed secret? Why was he not left
To run his tranquil course of seventy years,
And then, all duty done, reposing wait,—
As in the twilight of a summer's day
The rustic lingers at his cottage door,—
And to the pressure of Time's heavy hand
Yield gently, sinking to the grave as men
Withdrawing to their chambers seek their rest,
In Sleep's protecting bosom?

NEIGHBOR.

So, last night,
In ripe old age, and ever gentle faith,
That old man passed away; life's twilight calm
Still beautiful around him; no more toil
For him on earth, and every hope in heaven.

FATHER.

What old man speak you of, whose sun has set
In timely beauty thus, while yonder orb
Is stricken headlong from its noonday height?

NEIGHBOR.

You know old Father Simon; long withdrawn
From charge of holy things, but loving still
The hallowed office which so long he held,
An humble priest. A messenger was sent
To tell the venerable man that death
Had robbed our altar of its youthful priest,
And lead the elder to the vacant rite.
Guess what a thrill of consternation struck
The village heart when he, returning, told
That Father Simon, too, had died last night!
Therefore it is that every sound is mute; the church
Is closed; the scattered flock, that should have thronged
The house of prayer, amazed, and pale, retreat,
And mournful silence broods o'er all the scene.
I, too, would fain retire. I have no heart
For human intercourse to-day. Farewell!

FATHER.

Farewell!—His work was done. From early morn,
Through all the heat and burden of the noon,
Unresting,—always at the task he loved,—
He labored on, till round him gathering eve
Began to cast its shades. The wearied man
Now sat him down to rest; about him cast
A placid look on his accomplished task,
And smiled that all was done. What had he more
To live for? Pleasures, hopes, and useful toils,
For him there none remained, except in heaven.
There they awaited him; and there his trust
Serenely fixed, the gentle summons came,
And called him home—"Go to thy rest, old man!
Peace waits thee in the Father's house, on earth
Unknown. Go, we have known and loved thee long;
We can but weep to miss thee; but our tears
Are tears of hope as well as fond regret—
Of joy yet more than grief; of sympathy
With thy rejoicing in thy new-found bliss."

But other feelings wake at W******'s death.
Gone, in his prime—not two score years yet told—
The vigor of brave manhood in his limbs;
And youth's frank hopefulness upon his brow;—
As suddenly as if from this green bank,
Just where I sit and gaze upon the flowers
That lift their smiling beauty 'mong the grass,
And deck the verdant hills with countless hues,
Now, as I look, some hidden fount of fire
Should spout, like Etna's flaming torrent, forth,
And in an instant desolate the scene.

Gone, in his prime! In him how many homes
Their light have lost! how many poor their stay!
The young a counsellor—the old a staff—
The flock of Christ a shepherd kind and true.
Yes, we have lost a friend; but heaven has gained
One more inhabitant; and Sabbath choirs to-day,
With loud rejoicing, shout him welcome home.

MISCELLANEOUS.

EDUCATION OF CHILDREN.

BY DR. MAGIE.

What a responsibility, then, devolves upon us who are parents! The business of educating our children is one which we cannot put altogether upon other shoulders without doing violence, as well to the dictates of nature as to the orderings of Providence. We may seek aid. We may employ instructers. But after all, God has given us these children, and at our hands will he require their faithful training for the service of both church and state.

Home influences are the most powerful of all influences. We are educating our children by the example we set, by the sentiments we adopt, by the tempers we indulge, by the company we keep, by the books we read, by the conversation in which we engage, and by the whole east and complexion of our lives. The process goes on as steadily as the sun in his pathway. The influence is as pervading as the dew of heaven. These children come into our hands before they are put under the care of any other teacher, and they return to us when the period of their school pupilage closes.

Our work is great, but there is no reason for discouragement. The fruit of our toil, and of our tears will appear, if not before, yet when we are sleeping in the grave. You all recollect the noble confession of the lamented *General Harrison*, in his inaugural address. There he stood, surrounded by the judges and high officers of the government, with the representatives of foreign courts at his side, and a crowd of legislators and American citizens before him. It was a sublime hour in his life. He had just been elected to the office of President of these United States, with a unanimity and a cordiality which had scarcely been equalled in any other instance since we became an independent nation. The time has at length come for him to enter upon his high duties. He opens his mouth to speak to the people of this mighty republic, and then and there declares "*his full belief in the inspiration of the Bible, and asserts that a sense of religious accountability is connected with all real welfare.*"

There are those who delight to think of that man on the battle field. They love to contemplate him as the protector of our wide frontier settlements from the ravages of a savage foe. They reflect with pleasure upon his course in the councils of the nation. But nowhere does he appear to me so truly great as when, on the august day of his induction into office, he uncovers his head in the presence of the God of the whole earth, and bows to the truth of our holy religion It was an act befitting the occasion.

But what was *Harrison's early training?* What seed had been sown which now ripened into such precious fruit? It may be told in a word. On his way to Washington to enter upon the trust reposed in him, he made a visit to his native place in Virginia, and here, for the last time, saw the home of his infancy. He passed through the house from room to room, until, upon arriving at a retired bed-chamber, he burst into tears, saying to a friend who accompanied him, "*This is the spot where my mother used to pray with me?*" *My mother used to pray with me.* This was the hidden influence, which had followed him through all the exciting scenes of his eventful life, and now at its close, worked out such blessed results.

Pardon me, while I detain you to say a few words to the teachers. Your employ, my friends, is a noble one, and every way worthy the best efforts you can possibly put forth. The considerate public begin to appreciate your office better than they once did, and you have only to go on in a steady course of well doing, to secure for yourselves all the esteem and respect to which your vocation is entitled. The work in which you are engaged is the noiseless and unpretending to awaken much interest in this hurried, clamorous world. A meeting of the friends of education is too tame a business to be worth the time or the thought of those who can attend to nothing but the extension of the national domain, or speak of nothing but of the ease with which we can master England. Yet, if I mistake not, your service is rising in the estimation of all your intelligent and virtuous fellow-citizens. Nobody will treat you with neglect whose opinion is worth much regard.

Only magnify your office, by first qualifying yourselves for its duties and then faithfully discharging those duties, and I dare promise you the respect of the wise and good of every name. I confide greatly in the man that loves children. No bad man does it. No vicious man does it. Do your work well, and, at any rate, I pledge you the affection—of every pupil you train to knowledge and virtue. This is a reward of your labor which you will not lose. The schools over which you preside will constitute the green spot to which one, and another, and another will look back with pleasure amid all the agitations and disappointments of after life. [N. Y. Observer.

TEMPERANCE FESTIVAL.

The Washingtonian movement four or five years ago, seemed for a time almost to have removed intemperance from among us. For a considerable period no one sold intoxicating drinks openly, except one person appointed by the town for this purpose, and directed to enroll on record the name of every purchaser, and the quantity obtained. This arrangement worked well. But chiefly through the influence of those who wished to sell it, it was broken up; and then commenced again general and indiscriminate selling, and a rapid increase of intemperance was the consequence. At the commencement of the present winter our case seemed almost desperate.—Not only drunkenness in the streets, and in the dram-shops grew more common and more shameless, but social drinking also, seemed to be extensively coming into fashion again in the higher circles of society. Nothing availed to stay the returning tide of evil.

In this state of things, it was suggested that each of the clergymen of the town should deliver a lecture on the subject in his own church, on a convenient evening of successive weeks, and this course was commenced. One day after two or three of these lectures had been delivered, a number of persons who had been in the habit of drinking met in one of the principal dram-shops, when a conversation something like the following occurred:

Drinker. And so it seems the temperance folks are making a stir again.

Seller. I do not care for that; they cannot accomplish anything. I am going to make fifty dollars out of you, and thirty out of you, and so on, (addressing A. B. and C. of the drinkers,) and in the spring I intend to improve my stand and enlarge my business.

D. (One of the chief ones taking off his hat and deliberately throwing it upon the floor,) I swear you shall never have another dollar out of my pocket for rum. Come, comrades, join me and let us drink no more. You see how he is calculating his gains from our shame and suffering.

All present, about a dozen, concurred. A club called the "Relief Club" was formed upon the spot, which the next day numbered sixty members, and shortly more than a hundred. They turned immediately upon the rumsellers, furnished evidence for the indictment and conviction of some, and prevailed on others to give up the traffic; and within a few days entirely swept the town. It would be difficult, I think, if not impossible, now to buy a vial full of alcohol anywhere among us.

About the time of the gathering in the store above described, two drinkers were sitting somewere about the street, perhaps upon a dray, when one of the sellers rode by with a fine horse and sleigh. "There (says one,) you and I helped pay for that. Look at his genteel dress, and see how we are clothed. Compare his well-brushed boots with our old shoes!" Men put on such a train of thought would naturally require but little urging to bring them into the "Relief Club."

A great sensation has been produced by this interesting movement. An association has been formed among our young men, which pledges abstinence from tobacco, as well as other stimulants. The club have visited neighboring towns in large omnibuses, such as run in Broadway when you have snow, with flags and appropriate mottoes, and have apparently done not a little to promote the cause. When they visited the city of Portland, an immense number of ladies and gentlemen in sleighs came out to meet and welcome them.

We think the hand of God appears in the whole affair, and I have been impressed in view of it with the thought that it is perfectly easy for God to raise up instruments, and provide the means of effecting great reforms, when human wisdom is most at fault. Perhaps we are to see much more of this sort, and far greater things than these, as the work of saving this sinful world goes on. Slavery may fall by means equally simple and unlooked for; and by thus outdoing human thought, and even Christian faith and hope, Christ may hasten the coming of his kingdom. [N. Y. Evangelist.

THE DRUNKARD'S WILL. I leave to society a ruined character, a wretched example, and a memory that will soon rot.

I leave to my parents, during the rest of their lives, as much sorrow as humanity, in a feeble and desperate state, can sustain.

I leave to my brother and sister as much mortification and injury as I could well bring on them.

I leave to my wife a broken heart, a life of wretchedness, a shame to weep over, and a premature death.

I give and bequeath to each of my children, poverty, ignorance, a low character, and the remembrance that their father was a drunkard.

THE MORMON TEMPLE AT NAUVOO.

The Temple stands in a most prominent position, on the bluff which overlooks the lower town and river, and such is the elevation of its spire that it is distinctly visible from a distance of twenty or thirty miles in various directions.—Viewed from the bank of the river, its whole appearance is grand and imposing. The material of which it is chiefly built is white limestone, which has been worked and faced down to a perfect surface. Its dimensions, as far as we can recollect, are as follows:

Length 128 feet; width 88 feet; heigth to comb of roof 77 feet; from the ground to the top of the spire 170 feet. The upper windows of the steeple serve as an observatory, from which a magnificent view of the surrounding country may be had. The Mississippi is seen winding its serpentine form along the wooded valley to the North and South—the hills of Iowa rise in bold relief to the Westward, and lose themselves in the blue distance; while the prairies, fields, gardens and private buildings lie spread out like a map below. The walls of the temple are of massive stone at least two feet thick. On either side, and at the end, are rows of graceful pilasters, crowned with elaborately carved caps, upon the external surface of which are exhibited, in bas relief, the face of the 'man in the moon,' and two hands grasping trumpets. Each pilaster rests upon inverted crescents, and is at least fifty feet long. They are thirty in number and the united cost of them is estimated at about $100,000. The structure is lighted by four rows of windows, two of which are quadrillateral, and two circular. These with the other novel architectural embellishments, give the whole pile an original and not unpleasant aspect. All the entrances are from the West and the immense doorways are gained by a flight of stone steps. The interior contains a basement (in the centre of which stands the celebrated baptismal font,) two great halls which extend nearly the entire length and breadth of the building, and a third hall underneath the roof, with small apartments on either side.

The baptismal font is a most extraordinary work, and will stand a monument of Mormon extravagance and grotesqueness of taste. It is an immense stone reservoir, resting upon the backs of twelve oxen, also cut out of stone, and as "large as life." The effect of a first view of these rigid animals, standing in such a singular position, and wearing such mysterious countenances, is somewhat startling; but a feeling of superstition soon gives way to curiosity, and the beholder is lost in wonder at the magnitude of the design, and extraordinary amount of labor that must have been expended in the erection of the work.

The hall on the first floor was intended as the regular meeting-place of the congregation, and when freed from the rubbish and surplus timber that now encumber it, will have a beautiful and imposing effect. The architectural decorations are chaste and rich; and the two grand pulpits at the east and west ends give to the whole an appearance of oriental magnificence. The attic (as it may be called) is lighted from the roof, and was designed for a large school room. Leaving the body of the building, you ascend to the bell room of the steeple, thence to the clock room, and last to the observatory.

The immense structure is a *chef d'œuvre* of architecture, and will rank in grandeur with the largest and most costly edifices of modern times. The entire cost of its erection is estimated at between 700 and 800 thousand dollars. The Temple will be nearly completed and in readiness for dedication by the first of May. After it shall have been consecrated, it will be abandoned as a place of religious worship by the sect that erect it, and either sold or rented for a College. It has been examined by the agents of two or three different institutions; and from what we can learn, is likely to be transferred to the Methodists, by them to be used for literary and religious purposes.

A LEGEND OF PALESTINE. Somewhat more than eighteen hundred years ago, there appeared in the land of Palestine, a teacher, whose coming had been promised to the exiled parents of mankind. In him was seen an assemblage of virtues such as had never been witnessed, and powers which far surpassed those even of Moses and the prophets. Wealth might have been his, but he heeded it not, the sceptre of the world, but he would not wield it. His whole soul was devoted to the one object of doing good. Though houseless and pennyless he fed thousands by his bounty, and bestowed gifts which gold could not purchase. Disease fled before him, and the tomb yielded its occupants. The blind looked for the first time upon the face of the beloved, the dumb grew eloquent, the deaf drank in the words of kindness. Over the heart he held equal sway. The cruel became merciful, the miser, generous; the haughty, meek; the ambitious, contented with an humble fortune. Tender and considerate, no harsh expression left his lips, no harsh thought dwelt in his bosom.

Yet, as had been foretold, this life of unwearied love was rewarded by treachery and death. The vail of the temple was rent, the graves were opened and the sleepers aroused from their rest. The sun shrouded his glory and hid his face.

Time passed and nature resumed her course. The day was again brilliant, the night radiant with stars, and the earth received again her children, and fondly decorated their bed with greenness and beauty. But one pale blossom, in memory of the great event, has worn a cross upon her breast, and men call it the passion flower. [Christian Watchman.

AN INFIDEL SERMON. The following sermon is from Voltaire, who is styled by Christian preachers *an infidel*. The Turks call all unbelievers in their own doctrines *infidels*:—

"A hundred thousand mad animals, whose heads are covered with hats, advance to kill or to be killed by the like number of their fellow mortals covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land to which none of them have any claim, shall belong to a certain man whom they call sultan, or to another whom they call czar, neither of whom ever saw or will see the spot so furiously contended for; and very few of those creatures who thus mutually butcher each other, ever beheld the animal for whom they cut each other's throats! From time immemorial this has been the way of mankind almost over all the earth. What an excess of madness is this! and how deservedly might a Supreme Being crush to atoms this earthly hell, the bloody nest of such ridiculous murderers!"

ON COOKING VEGETABLES.

There is nothing in which the difference between an elegant and an ordinary table is more perceptible, than in the dressing of vegetables. The articles may be equally fine as to quality when brought from the garden or the market, but their look and taste when on the table are very different, owing to the difference in the manner of cooking. Vegetables are in greatest perfection when most plenty; that is, in full season. By full season I do not mean those early days, when luxury and avarice force the vegetables; but that time of the year in which by nature and common culture they are most plenty and in greatest perfection. As a general rule, vegetables of a medium size are preferred to the largest or the smallest. They are more tender, juicy, and full of flavor, just before they are full grown. To boil them in soft water will preserve the color best of such as are green; if you have only hard water, put to it a teaspoonful of salæratus. This branch of cookery requires the most vigilant attention. If vegetables are a minute or two too long over the fire, they lose all their beauty and flavor.

GREEN PEAS. Put your saucepan on the fire half full of water; when it boils, put the peas in, with a tablespoonful of salt, let them boil till they are done; that is, from twenty to thirty minutes, according to their age; then drain them in a colander, put them in a deep dish, and pour melted butter over them.

As young chickens and peas usually make their appearance at the same time, I will here give directions for making one of the most delicate soups that can be made. Take the trimmings of the chicken, which consist of the giblets, neck and feet; put them in a soup pot with a little salt; shell the peas, putting the youngest aside, and the oldest into the soup; boil the youngest alone, and when you put some chopped parsley, onion, a sprig of thyme, a piece of butter the size of a walnut, rubbed in flour, put the young peas in; toast some bread, cut in sippits, lay them in the tureen, pour half a pint of cream over it, dish the soup, and send to the table. This is a delicious soup within the reach of almost every one.

TRIMMING TREES.

June is a good month for trimming fruit trees.—Planting is over and we have more leisure in June than in May. We prefer May and June to March and April because the wounds heal sooner. No new wood is made till the leaf puts out to elaborate the sap; the wounds are therefore exposed for a less term when the trimming is done in full leaf.

It is not prudent to trim excessively in one season. Trees will sometimes bear much abuse, but we have known them to die in consequence of losing too much top. Most trees need a little pruning each year, and when this is done there is no need of cutting much at a time, nor of cutting large limbs.

Some orchardists dislike to trim so late as June, because they find young apples on the limbs. So young gardeners are loth to thin out their plants till it is too late and they are ruined.

No farmer should allow his hired man or himself to stand on the limbs with heavy boots or shoes on his feet. Limbs are much injured by such treatment as the wounds are longer in healing than those made by the trimming saw. [Ploughman.

PLOUGHING AND HARROWING AMONG TREES. There are but few who can be trusted with a plough or a harrow among fruit trees. They tear off the bark in attempting to run too close. Let the hoe be used near the tree, and then the operator should have both eyes open. Never let a harrow be dragged among trees without a tender to keep it at a proper distance. Trees will show for years the marks of the plough and the harrow. Worms and insects find a lodgment there or the trees become cankered and decay follows. Some have thought that grubs and insects would seldom penetrate the bark of fruit trees where it is sound and perfect. Peach trees suffer much by bruises, as there is an issue of gum. [Ib.

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HAVE received by the late arrivals, a large and carefully selected stock of *FRENCH, ENGLISH, IRISH* and *SCOTCH GOODS*, consisting of a great variety of Spring and Summer Long and Square

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Black and Blue Black and Fancy Colored Dress

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HOUSEKEEPING GOODS.

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ANNIVERSARY WEEK.

TO CLERGYMEN AND OTHERS ATTENDING THE ANNIVERSARIES.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I de hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.
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NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

In the Female Department, in addition to elementry studies, instruction will be given in those branches usually taught in the higher instructions for female education, including Vocal and Instrumental Music, Drawing, Painting in Water and Oil colors, and Mezzotinto, and and various other ornamental branches.

The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

For further information, apply to either of the associate Principals, at the Institute, as above.

E. H. JENNY, A. M.
J. BLACKMER, A. M.
New York, May, 1846.

MANUALS FOR SUNDAY SCHOOLS.—*CROSBY & NICHOLS* have just published the following valuable Manuals for Sunday Schools, viz:

Questions adapted to the Text of the New Testament, designed for children in Sunday Schools, with hints for explanation and remarks by the Teachers; by Dr C. S. Cartee. No 1, Matthew.

Do do. No 2, Luke and John.

The First Book for Sunday Schools, 5th edition

They have nearly ready—A Manual on the Book of Acts, by Rev T. B. Fox.

Do do on the Parables of our Saviour, by Rev F. D. Huntington.

C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of Christ, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, stated in the words of the Bible, by Rev Eph. Peabody.

☞ Copies of the above furnished for examination by the Publishers. 118 Washington street.
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FRESH SUPPLY OF CARPETINGS: THE NEWEST AND BEST STYLES. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of CARPETINGS, which he will sell at the LOWEST PRICES, WHOLESALE and RETAIL.

His Stock embraces a complete assortment of all articles in his line. Those who would furnish their houses in the most modern style, will find every thing to suit their taste, whether their views are limited by economy, or look to the richest and most durable goods.

☞ Country Dealers cannot fail to find goods and prices to suit their trade. They will find a large variety of new and improved patterns.

PAINTED FLOOR CLOTHS, of every style, from one to eight yards in width. Many heavy and well seasoned pieces, of the most brilliant and well matched colors and tasteful figures, may be recommended as not to be surpassed in this city or elsewhere.—Prices from 40 cents $1 per yard.

BRUSSELS CARPETS, a great variety, from grave to gay, and of the best styles imported. These are sold at great bargains.

THREE-PLY CARPETS, a beautiful article, of the richest and most fashionable tints, at prices not higher than have heretofore been given for common goods.

DOUBLE SUPERS a vast variety of patterns, and well adapted to accommodate all tastes. Customers have only to examine this stock with a little patience, and the color and figure to suit them will be sure to be displayed. Fresh patterns are constantly added from the from the factories which have acquired the highest reputation for their goods and patterns.

STRAWMATTING.—The stock of this species or Carpeting, so desirable for the summer dress of floors, is particularly ample, and of the best materials. Summer will soon be here.

PRINTED BOCKINGS.—This neat and economical style of Carpeting has been brought to great perfection, and for a mere song a room may now be carpeted with taste and despatch, with this material. Pieces may here be seen which rival woollen carpeting in color and figure.

All wool Carpets are offered at 50 cents per yard.
Heavy Supers at 75. 3m ap18

ABDOMINAL SUPPORTERS. NEW ENGLAND TRUSS MANUFACTORY, BOSTON, MASS. *JAS. FREDERICK FOSTER* continues to manufacture all the various approved TRUSSES, at his Old Stand, No 305 (opposite No 264) Washington street, entrance in Temple Avenue.

Also—ABDOMINAL SUPPORTERS, for Prolapsus Uteri—TRUSSES for Prolapsus Ani—SUSPENSORY BAGS, KNEE CAPS, BACK BOARDS, STEEL SHOES for deformed feet—Trusses repaired at one hour's notice, and made to answer oftentimes as well as new.—The subscriber having worn a Truss himself 25 years, and fitted so many for the last 10 years, feels confident in being able to suit all cases that may come to him.

Dr Fletcher's Truss, and Marsh's Truss, Dr Hull's Truss, and Thompson's Ratchet Truss, and the Shakers' Rocking Trusses, may be had at this establishment.—Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited upon by his wife, MRS CAROLINE D. FOSTER, who has had ten years experience in the business.
JAMES FREDERICK FOSTER.
my16 6m

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The *next Term* will commence on Monday, the 20th of April, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES. Drs. A. R. Thompson and W. J. Walker, Rev. Messrs George E. Ellis, Wm. Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev. F. A. Farley, Brooklyn, N. Y. and Rev. Dr. Wayland, Providence. m14

MR. HUNTINGTON'S NEW MANUAL FOR SABBATH SCHOOLS. Lessons on the Parables of the Saviour, for Sunday Schools and Families, by Rev F. D. Huntington.

"Precepts and rules are repulsive to a child, but happy illustration winneth him.

Dimly will he think of his soul till the acorn and crysalis have taught him.

Parables shall charm his heart while doctrines seem dead mystery.

Faith shall he learn of the husbandman casting good corn into the soil.

And if thou train him to trust thee, he will not withhold his reliance from the Lord."

[Proverbial Philosophy.

Copies of the above furnished for examination by the Publishers, WM. CROSBY & H. P. NICHOLS, 118 Washington st. jc18

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of BRONZED or ORMOLU finished CHANDELIERS and LAMPS. oslyap18

SPRING STYLE HATS. I am now getting in a very large assortment of every style and quality of Hats and Caps. French Hats of my own importation. LADIES' Riding Hats and Caps in great variety—all of which I will sell as low as the same quality can be purchased in Boston. Wholesale Rooms, 2d and 3d stories, 173 Washington street.
ap4 3m. WM. M. SHUTE

CHANNING'S WORKS, for $3,00. The Works of W. E. Channing, D.D., complete in 6 vols; price $3, bound in cloth.

Fresh supply just received by CROSBY & NICHOLS, 118 Washington street. is4tostf my9

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of four dollars a set. ap11

LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831: price 37 cents. ap11

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. ap11

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